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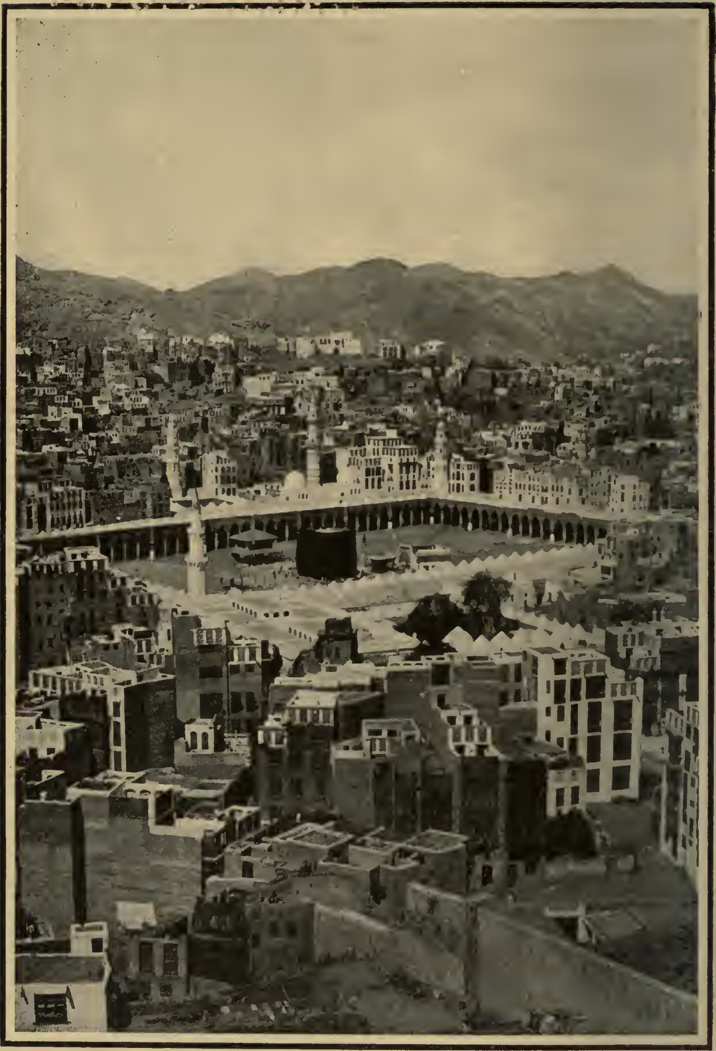

Mecca

A bird's-eye view showing, in the centre, the Kaaba, or Moslem Holy of Holies.

MOHAMMED OR CHRIST

AN ACCOUNT OF THE RAPID SPREAD OF ISLAM IN ALL PARTS OF THE GLOBE, THE METHODS EMPLOYED TO OBTAIN PROSELYTES, ITS IMMENSE PRESS, ITS STRONGHOLDS, & SUGGESTED MEANS TO BE ADOPTED TO COUNTERACT THE EVIL

BY

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AUTHOR OF "ARABIA: THE CRADLE OF ISLAM"
&c. &c. &c.

WITH AN INTRODUCTION BY

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LATE BISHOP OF PERSIA

WITH 12 ILLUSTRATIONS

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PREFACE

THE following chapters have been brought together and revised at this critical time in the history of the Moslem world to set forth the appeal of that world for the Gospel. It is a decisive hour! The old order is changing, and there is a new attitude towards the old message everywhere. New national responsibilities will follow the great world war and also new opportunities, especially in the Turkish Empire, Arabia, and Egypt. If this volume awakens a sense of responsibility for the emancipation of Moslem womanhood, the uplifting of its childhood, and the winning of its manhood, it will have fulfilled its purpose.

Grateful acknowledgment is given to *The Constructive Quarterly*, *The Missionary Review of the World*, and *The International Missionary Review*, for permission to use articles originally prepared for these magazines.

S. M. ZWEMER.

June 30, 1915.

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INTRODUCTION

DR. ZWEMER has done well to remind the Church of Christ once again in these chapters of the greatness and the urgency of the Moslem problem. And the opportunity is as great as the urgency. He tells us that of the *two hundred and one million* Mohammedans, *ninety and a half millions* are under British rule or protection, and another *seventy-six and a half millions* under other Western or Christian Governments. Doors which have been almost closed for centuries are now open, or being opened, by Him who opens and no man can shut. There is every probability that the result of the present abnormal conditions will be to fling those doors still more widely open. Islam is becoming more and more disintegrated. We hear its cry of despair and its call for reform.

Not every one may know that Dr. Zwemer is a distinguished American missionary with a close knowledge of the problems which face the spread of Christianity in Mohammedan lands. He has for many years lived in Moslem countries, and is a recognised authority on them. So far back as 1890, when I was a C.M.S. missionary in Turkish Arabia, he was travelling round the Arabian coast with a view to establishing stations of the American Arabian Mission of which he was for the next twenty years one of the pioneers. This volume from his pen constitutes a fresh call to Christ's people to rise to the height of their responsibilities and privileges and to go forth in the strength of the Lord, bearing the Gospel of salvation to those who are trying in vain to satisfy themselves with the dry husks of the Koran and the traditions.

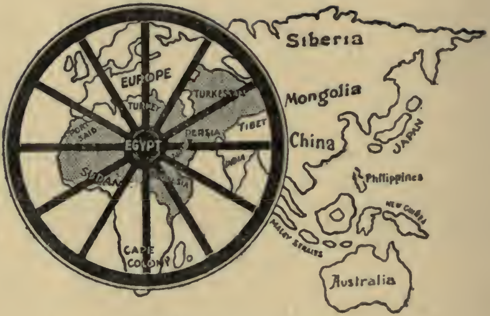
We are reminded that, for this purpose, many more specially trained men and women with a message are needed. For these we must pray the great Lord of the Harvest, Who alone can prepare and provide them. Scarcely less necessary is the printed page for circulation in Moslem lands.

And, in the mobilisation of our spiritual forces, we do well to remember that prayer is " not only a precious privilege, but a primary method of work." It is prayer which links our impotence to God's omnipotence. And true prayer seeks its own answer in sacrifice and service. The result of the great conflict with Islam is not in doubt. The only thing that is in doubt is the share which each one of our Master's fellow-workers will claim in bringing in the glorious day when it shall be no longer necessary to ask the question 'Mohammed or Christ ?' but when in the name of Jesus every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Phil. ii. 11).

That day will be hastened by His servants uniting in a holy fellowship of prayer, sacrifice, and service for the Moslem world.

CHARLES H. STILEMAN
(*Bishop*).

WIMBLEDON, *Sept.* 1915.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Mongolia
China
JAPAN
Philippines
NEW GUINEA
MALAY STRAITS
Australia

THE HUB OF ISLAM.

CHAPTER I

THE TALE OF THREE CITIES

"The dominant impression of my recent visit to the Levant is that a new day of unparalleled openings for work among Moslems has dawned. We must attempt great things, meeting present opportunity and arousing Western Christendom to its neglected task. Prayer has disintegrated the stolid indifference of Islam. Time has come for aggressive action. No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the *printed page*. May we set up new standards of prayer, faith and effort for the winning of the Moslem world to Christ."—Dr. Charles R. Watson, *The Hub of the Mohammedan World.*

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MOHAMMED OR CHRIST

CHAPTER I

THE TALE OF THREE CITIES

THE unity of the Moslem world is recognised to-day as never before, by the secular press, by students of Islam, by the Christian Church in its missionary councils, and by Moslems themselves. The most vivid illustration, however, of this unity is found in the present-day importance and influence of the three great capitals of the Moslem world which knit together, by the warp and woof of their cosmopolitan influence, the whole. Mecca, Constantinople, and Cairo stand out supreme as centres of influence to-day. Every Moslem throughout the world, even at the uttermost extremities of the vast brotherhood, as, for example, those who are in Japan or in China, has personal relations almost daily with these three cities. He stretches his prayer-carpet towards Mecca; he prays on Fridays, not for his own local sovereign or ruler, but for the Caliph of Stamboul; and the chances are that if he reads the Koran, it bears on its title-page the imprint of Cairo. His hope for salvation culminates in a pilgrimage to Mecca; his hope for victory over the unbelievers who oppress Moslems, and for whom the day of vengeance will come, is in the great Rajah of Constantinople; and his hope to succeed in worsting his Christian opponents by arguments, is fostered by the productions of the Cairo press. Mecca has not lost its importance with the passing of the centuries, but is still a city whose pulse throbs with a religious life that finds an outlet to the farthest limits of the Moslem world. It is the heart of Islam. Cairo is the head, where religious thought and education, controversy and Moslem propagandism through the press have their real centre. And Constantinople has, since the Ottoman Turks made it their capital, been the hand of Islam, the centre of its political power and also, alas! of grievous political persecution.

I. Mecca is not only the religious capital of the cradle of the Moslem faith and the birthplace of their Prophet, but it is the central shrine of Islam, towards which for centuries prayers and pilgrimages have gravitated. The whole Old Testament narrative as it is given in distorted form, both in the Koran and in tradition, finds in Mecca its real environment. Adam and Eve met each other at Mt. Arafah. Eve lies buried at Jiddah. God Himself appointed the place for the Kaaba, and the stone is still sacred on which Abraham stood when he erected the building!

The importance of Mecca is not in its stationary population of scarcely 60,000, but in the number of pilgrims from every nation of Islam that visit it every year. Statistics are hopelessly contradictory and confusing as regards the number of those who visit the city annually. According to Turkish official estimates in 1907, there were no less than 281,000 pilgrims. Their coming is an index of the growth and strength of Islam, and their return from Mecca to their native villages in Java, Bengal, West Africa, Cape Colony and Russia, means the advent of fanatical ambassadors of the greatness and glory of their faith, however much they may have been disappointed in the actual condition of the city and of the Kaaba. When we consider Mecca, Mohammed's words of prophecy in the second chapter of his book seem to have been literally fulfilled: "So we have made you the centre of the nations, that you should bear witness to men." The old pagan pantheon has become the religious sanctuary and the goal of universal pilgrimage for one-seventh of the human race. From Sierra Leone to Canton, and from Tobolsk to Cape Town, the faithful spread their prayer-carpets, build their houses, in fulfilment of an important tradition (and even their outhouses!), and bury their dead towards the meridian of Mecca. Seen from an aeroplane, there would be concentric circles of living worshippers covering an ever-widening area, and one would also see stretched out vast areas of Moslem cemeteries with every grave built towards the sacred city. Well may we ponder the words of Stanley Lane-Poole as to the place which Mecca and the pilgrimage hold in the Moslem faith. Have they not a special significance at this day when we speak of the strategic occupation of the world for its evangelisation?

He wrote:

> "Is it asked how the destroyer of idols could have reconciled his conscience to the circuits of the Kaaba and the veneration of the Black Stone covered with adoring kisses? The rites of the pilgrimage cannot certainly be defended against the charge of superstition; but it is easy to see why Mohammed enjoined them. . . . He well knew the consolidating effect of forming a centre

to which his followers should gather, and hence he reasserted the sanctity of the Black Stone that ‘ came down from heaven ’ ; he ordained that everywhere throughout the world the Moslem should pray looking toward the Kaaba, and enjoined him to make the pilgrimage thither. Mecca is to the Moslem what Jerusalem is to the Jew. It bears with it all the influence of centuries of associations. It carries the Moslem back to the cradle of his faith and the childhood of his prophet. . . . And, most of all, it bids him remember that all his brother Moslems are worshipping toward the same sacred spot ; that he is one of a great company of believers united by one faith, filled with the same hopes, reverencing the same thing, worshipping the same God.”

The question of the occupation of Mecca as a centre for Christian missions may well stagger our faith when we consider at what tremendous cost the city was unveiled by intrepid travellers. Augustus Ralli has recently given us a book under the striking title of *Christians at Mecca,* in which he tells the story of all those Christian pilgrims who, either in disguise or by abandoning their faith, or in one or two cases under compulsion, reached the sacred city. Bartema, Wilde and Joseph Pitts, Burton, Burckhardt, Hurgronje and Courtellemont, took their lives in their hands, herded with strange companions, underwent untold hardships, and by luck or pluck came scathless out of this lions’ den of Islam. According to Doughty, scarcely a pilgrimage takes place without some persons being put to death as intruding Christians. An educated and pious Moslem in Cairo assured me only a short time ago that when he went on pilgrimage and took pictures of the city, his life was endangered more than once by the fanaticism of the inhabitants.

However, there are many who believe that the opening of the Hedjaz Railway, especially as a branch is to be carried to Jiddah, and the gradual breaking up of Turkish power in Arabia, may mean the removal of restrictions against non-Moslems.

Mecca is a challenge to faith and to Christian heroism. If it were an island in the South Seas with a similar population and annual pilgrimage, how long would the Church have to wait for men like Paton, Chalmers, or Williams to enter fearlessly, even though it should cost them their lives? No one who has read the account of social life at Mecca as given by Hurgronje and corroborated by every recent traveller, can doubt *the utter need of the Gospel for this city.* Mecca is the microcosm of Islam in its religious life and aspirations. According to Hurgronje, "it is Islam, the official religion, which brings together and amalgamates all the heterogeneous constituents of Meccan life. On the other hand, this society itself welds into a chaotic whole the prejudices and superstitions of all countries." In other words, Mecca is the sink-hole of Islam. All witnesses agree as to the flagrant immorality which pervades the streets and even the mosques of the sacred city, the prevalence of the slave trade, the fleecing of pilgrims, and the corruption of the local government. If Mecca is the glory of the Moslem world, they glory in their shame. The Christ Who wept over Jerusalem and had compassion on the multitudes is surely waiting for some one to go to this great city and to stand amid its hundred thousand pilgrims and point them away from the reeking shambles of their yearly sacrifice to the Lamb of God that taketh away the sin of the world; away from the well of Zemzem to the Water of Life!

II. Constantinople by its very location on the Bosphorus, facing two continents and two great civilisations, will always be of political and commercial importance. In view of the wonderful events that are transpiring as we write these lines, the words of Sir William Ramsay concerning this great capital of Islam seem almost prophetic :

> "Constantinople is the centre about which history revolves. It is the bridge that binds the East to the West, the old to the new civilisation, which must be brought into harmony before the culmination of all civilisation can appear, bringing peace on earth and goodwill toward men."

Founded by Constantine and beautified by Justinian, the old city represented visibly the overthrow of paganism and the triumph of Christianity. The great church of St. Sophia was literally built by stripping the glory from heathen temples far and near, and yet that very church has for centuries, since the fall of Constantinople in 1453, also symbolised the conquest of Oriental Christianity by Islam. Will it soon again resound with praises to the Trinity ?

It is evident to the student of history that all other factors which add to the glory of this metropolis are insignificant in comparison with its political and religious importance in relation to the Moslem world. The position of Turkey and of the Ottoman Empire is unique among other Moslem countries. For centuries it has stood out as the one great temporal power of Islam, with laws and usages built upon the book and the traditions of the Prophet. Here is the residence of the Caliph, the *Imam-el-Muslimin*, the supreme pontiff of the church State called Islam.

Even at the present day Constantinople and its politics are the cynosure of Islam from Morocco to the Philippine Islands. The fall of Constantinople would be interpreted by Moslems everywhere as the direst disaster. This accounts for the enthusiastic and almost fanatic response in every part of Moslem India to the appeals to help the Sultan during the war in Tripoli and in the Balkan States.

Constantinople is the capital of the Ottoman Empire. To it all the States of Turkey look for political direction, and representatives from every tribe and race in the empire are found on its streets. " As a base for missionary operations not only upon Turkey, but upon adjacent countries as well," says Dr. Barton, " it is unexcelled. A publishing house at Constantinople is calculated by its very location to reach millions who might otherwise refuse to read what is printed. In Arabia an Arabic Bible, at first rejected because it is an infidel's book, is later accepted because it bears upon its title-page the authoritative permission of his Imperial Majesty. As a strategic centre for Christian work, calculated directly and indirectly to reach the 200,000,000 who bear the name of the prophet of Arabia, there is no place that can compare with Constantinople, resting upon two continents and swaying the most mighty religious empire on earth."

The population of Constantinople is given as 1,106,000, but of these scarcely more than one-half are Moslems. This fact only emphasises, however, its importance as a missionary centre. Here the forces of Christianity and Islam, numerically considered, are so nearly balanced that the impact of a vital Christianity once more dominant in the Oriental Churches would exercise an influence such as would not be possible elsewhere. And for the past fifty years such influence has been felt. The late Mr. William T. Stead once said: "How many American citizens, I wonder, are aware that from the slopes of Mt. Ararat all the way to the shores of the blue Ægean Sea, American missionaries have scattered broadcast over all this distressful land the seed of American principles? They are here everywhere teaching, preaching, begetting new life in these Asiatic races." Robert College, the Bible House at Constantinople, the American College for Girls, and similar institutions have from this strategic centre sent out, as from a power-house, currents of life and thought throughout the Moslem world. But for the adequate occupation of this centre, especially face to face with present-day changed conditions and unheard of liberties, the present missionary force might well be doubled. Can it be true, as Dr. Dwight asserts, that in place of applying its tremendous power to the problems of these awakening races, the Christian printing apparatus at Constantinople is crippled for lack of funds?[1] The strength of Islam lies in its ignorance; the strength of Christianity, in Christian education. The new situation calls for an enormous expansion of all the present existing agencies in order to win the political capital of Islam for Christ.

III. Cairo, "the victorious," as its name signifies, is at once the capital of Egypt, the metropolis of all Africa and the brain centre of the Moslem world. With a Moslem population nearly twice as large as that of Stamboul and larger than that of any other

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[1] See his chapter on "A Half-forgotten Agency," in *Constantinople and its Problems*; and also an important article on "Constantinople as a Centre of Islam," in *The Moslem World*, vol. i. p. 229.

Moslem city in the world, its influence is steadily growing, not only throughout North Africa but throughout the nearer East. Its statistics of population, its architectural monuments, educational institutions, municipal government, street cries, and street signs and daily life, make it evident to even the casual observer that this is a thoroughly Moslem city. Of the fifteen quarters into which the vast city is divided, there is only one quarter, the Esbekieh, where non-Moslems are in the majority ; and even this quarter contains 13,000 Moslems compared with 14,000 Copts. In the Darb-ul-Ahmar quarter there are 62,000 Moslems and a non-Moslem population of only 2000. Bulaq quarter has 82,000, a city in itself, with a total non-Moslem population of only 7800. The Gemalieh quarter has 50,000 Moslems compared with 2000 non-Moslems, and the Khalifa quarter has 53,000 Moslems and 1340 non-Moslems. Saida Zeinab quarter has over 63,000 Moslems and a non-Moslem population of only 2300. The Moslem population of Gizah Mudiriah, close to Cairo, is 11,900, while the number of non-Moslems is less than 4000. The total population of this great world capital is nearly 800,000, of which probably 90 per cent. is Mohammedan. Cairo has 206 mosques, not counting the smaller ones, and among them at least 100 are architectural monuments of the history and the glory of Islam. In the Khedival Library one can trace the literary history of the city in priceless MSS. of the Koran and other books. Away from the tourist-infected Esbekieh and the shopping district of the Levantines, Cairo is still so Moslem in character that it is the best place in the world for the study of Moslem life and superstitions. Only a stone's throw from the Central Railway station is the tomb of the famous Weli Madbouli, the patron saint of the capital, whose reputed restlessness in his tumble-down tomb raised a riot on the streets of Bulaq only a short time ago. Lane's *Modern Egyptians*, which describes everyday life in Cairo, still continues to be the best authority on Moslem home life and social institutions.

If Mecca is the religious centre and Constantinople the political centre of the Moslem world, Cairo above all things is its literary centre. The Earl of Cromer, not without reason, described the *ulema* of Cairo as "the guardians of the citadel of Islam." No other city in the Moslem world has so many students of Moslem theology and law, or pours out such a flood of Moslem literature as does Cairo. Millions of pages of the Koran in many and beautiful editions, commentaries and books of devotion by the hundred thousand, thousands of books and pamphlets attacking the Christian faith or defending Islam and propagating its teaching, come ceaselessly year after year from the Moslem presses of this great centre of Moslem learning. Books printed in Cairo are read by the camp-fires of the Sahara, in the market place of Timbuctoo, under the very shadow of the Kaaba, in the bazaars of Baghdad, and are treasured as authoritative in the mosques of Java, Burma, Cape Town, and Canton. There is no speech or language in the Moslem world in which the voice of the Cairo press is not heard. Its line is gone out through all the earth, and its words to the end of the world. A visitor to the booksellers' quarter near El Azhar University is soon convinced of the intellectual vitality of the Moslem religion. The intellectual readjustment which has become necessary in the minds of all thinking Moslems, because of the philosophical and social disintegration of Islam through the impact of the West and Christianity, is here felt as nowhere else. The currents of thought run contrary and with terrific force. One must read Moslem papers to appreciate the pathos of the situation. Attack and counter-attack are incessant. The conservatives have as their watchword "Back to Mohammed!" They hope to reinvigorate the old religion by a return to the golden age. The weakness of Islam, they say, is its spirit of compromise. This movement still finds its stronghold in El Azhar University in spite of recent attempts at reform. The progressives, the advocates of a new Islam, are just as anxious to get away from Mohammed and the old traditions and to substitute for the Mohammed of history an idealised prophet. A new commentary to the Koran, which is to supersede the old standards, is appearing month by month in a leading magazine. When the attempts to reform El Azhar University in its curriculum and administration failed, there was a great clamour for the founding of an Egyptian University to provide at once Arabic and Western learning from a Moslem standpoint. According to the testimony of one thoroughly acquainted with the situation, all the government secondary and professional schools in Cairo are either Moslem or agnostic in their influence.

"The universities, both old and new, are centres of Islam and under purely Moslem control. Neither in their ethical teaching nor in the lives of their professors is there to be found a basis for the upbuilding of Christian, spiritual, moral character. The students of the secondary and professional schools are drifting away from their traditional moorings of belief and the restraints of life into unbelief and immorality."

With increased intellectual light and the enormous development of education in recent years, there has come a flood of literature in French and in Arabic translation, which is not only non-Christian and often anti-Christian, but to a great degree immoral and corrupting. The vendors of this literature are found at every street corner, and it is even offered for sale on the tramcars and at the railway stations.

This brings us to a second point in the strategic influence of Cairo, namely, its journalism. At the gateway between the East and the West and on the cross-roads of the commerce of three continents, it is no wonder that Cairo has more than sixty daily newspapers. In one year (1909) 25,169,000 newspapers and periodicals passed through the Egyptian mail, and of these more than 2,500,000 copies went from Egypt into other Moslem lands. Of the dailies, thirty-nine are published in Arabic. There are seventeen Arabic literary reviews, three judicial periodicals, three medical journals, two women's journals, and eleven Moslem magazines devoted to religion. One of the most influential dailies, the '*Alam*, has recently been suppressed by the government for indulging in criticism of Turkish and British rule. It was believed to have a circulation of at least 15,000 copies daily, probably the largest of any Arabic paper in the world.

If, as some suppose, the dervish orders and Sufiism are the real strength of Islam among the masses, then also Cairo holds perhaps the first rank as a Moslem city, for since the decay of temporal power in the Moslem world, all the various dervish fraternities have their centres here, as has been shown by the investigations of Depont and Coppolani in the striking map which accompanies their book.[1]

The intellectual revival in Egypt, therefore, the spread of education, the freedom of the press under the British Occupation, and the increased use of Arabic and the Arabic character throughout all North Africa, *have facilitated the propagandism of Islam from Cairo* as a centre, and emphasises its growing importance. It is the Gibraltar of the Moslem faith.

But Cairo is also becoming a Gibraltar of the Christian faith, not only for Egypt but for all North Africa. The splendid work of the American Mission in the Nile valley is known to every student of missions. The wonderful results of their educational policy, the establishment of a strong evangelical Church, so that the Census of 1907 showed 25,000 Protestants, the revival of the Coptic Church, and the well-known fact that Christians of Egypt, intellectually, socially, and morally, are head and shoulders above the Moslem population—all these together combine to prove the strategic importance of Cairo as a missionary centre. Cairo is to be the seat of the future Christian University for the Nile valley. Men of vision are already laying its foundations in faith. In Cairo the Church Missionary Society, the American Mission, the Bible Societies and other agencies are working in perfect harmony for the strategic occupation of the city.

Last, but not least, the Nile Mission press must be mentioned. Established in 1905 for the purpose of producing and distributing religious books and magazines in Arabic, and preparing special literature for Moslems the world over, the press has grown with startling rapidity, and has more than fulfilled the hopes of its founders. What better proof can be given that Cairo is not only the intellectual centre of Islam for reaching Moslems than this eloquent list of countries which purchase Arabic literature from the Nile Mission press for Moslems — the Kameruns, Lagos, South Nigeria, North Nigeria, Hausaland, Morocco, Algeria, Tunisia, Tripoli, Egypt, Egyptian Sudan, German East Africa, British East Africa, Nyasaland, Transvaal, Natal, Cape Colony, Turkey in Europe, Russia in Europe, Russia in Asia, Asia Minor, Cyprus, Syria, Palestine, Arabia, Turkish Arabia, Persian Armenia, Persia, India, Bengal, United Provinces, Punjab, Sindh, South India, China (every province), Chinese Turkestan. When we notice the avidity with which special literature for Moslems is received in Cairo itself, and how the same class of literature is demanded by workers among Mohammedans everywhere, the conclusion reached by Dr. Charles R. Watson seems inevitable : he stated that his dominant impression, after a recent visit to the Levant, was that "no agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the printed page."

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[1] *Les Confréries Religeuses Musulmans,* Alger, 1897.

The three capitals of the Moslem world come to us with a threefold appeal. Like Nineveh of old, Constantinople, because of its vast population, appeals to our pity. "Should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand ?" The conditions in Mecca, that Jerusalem of Islam with its Scribes and Pharisees, its sins and hypocrisies, its hatred of the Christ, remind us of what Luke records, "When He drew nigh, He saw the city and wept over it"; while some of us who are working here in Cairo, when we experience how accessible the Moslem population is and how comparatively little is yet being done for them, think of the Lord's words to Paul at Corinth, in a vision: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city." Mecca represents the unoccupied fields of Islam, and challenges faith and heroism. Constantinople, with its mosque of St. Sophia, appeals to our loyalty. We must win back what was lost to the Church of Christ. Cairo is the city of opportunity, of the open door and the beckoning hand. Mecca represents Islam as the *excluder*, behind closed doors, defying the entrance of the Christ; Constantinople, Islam as the *intruder* into the domains of the King; Cairo reminds us that in Africa Islam is the great *rival* faith, and that here must be fought to the finish the struggle for a continent. The three cities voice the appeal of three continents, Asia, Europe, and Africa, to be freed from the thraldom of Mohammed and welcomed into the glorious liberty of the children of God.

CHAPTER II

A UNITED CHRISTENDOM AND ISLAM

CHAPTER II

A UNITED CHRISTENDOM AND ISLAM

IN a Calcutta vernacular paper, *Muhammadi,* dated 28th February 1914, there appeared a long article entitled "Immense Preparations against Islam." It spoke of all the Christian sects as arousing themselves to united action and world-wide effort. There were references to the Conference at Kikuyu, to work of the World's Sunday-School Association for Moslem childhood, and then the paper appealed to its readers as follows:

> "Where is the spirit that existed in our forefathers when they withstood so boldly the crusades of the Christians? Then Muslims were united and with great self-sacrifice and for the glory of Islam fought and conquered, 'stamping the Christians beneath their feet.' But now the Christians are attempting to rise. They are everywhere sinking their sectarian differences with the one aim to destroy our faith. They are not marching on us to-day with unsheathed sword to shed streams of blood, but with peaceable methods, which are a thousand times more deadly. First of all they are urging the need for Christian Unity. Conferences have often been held at which it has been confessed that missions have utterly failed to arrest the progress of Islam. Now the Christians maintain that only a united Christian Church can overcome Islam.
>
> "Surely when Christians are planning such a huge

campaign it is an evil day for Islam. Will you not bestir yourselves? If you spend one rupee where Christians spend a thousand, then the victory of Islam is sure and not a Christian will be able to remain in Asia.

"The fact is, Christians are becoming more united, while in Islam, alas! we are all divided. We spend our time watering the poisonous trees of domestic and social quarrels, when we should be starting missions everywhere to check the inroads of the Christian faith. . . ."

The Cairo press has sounded forth similar warnings for the last year or two, giving its readers an exaggerated idea of the wonderful unity of purpose and the world-wide co-operation in Christendom for the winning of the Moslem world. When we think, however, of present-day conditions in the Near East, of the sad divisions and dissensions in the Oriental Churches, of the scattered and undermanned mission stations in North Africa, and the ineffectual attempts to stem the tide of Moslem propagandism even south of the Equator, we may well hope that our Moslem brethren will prove true prophets and seers as regards the future.

The present situation throughout the entire Moslem world is an unprecedented one, and is a challenge not only to a dauntless faith, but is a distinct call to unite all our forces in the coming struggle. The defeat of Turkey on the battlefield and her loss of territory in Europe were the result of the Union of the Allies. Their dissensions, mutual suspicions, and final open hostility was Turkey's opportunity to retrieve at least a part of her losses and re-occupy Adrianople. These events are certainly not without significance. They may well form a warning in the spiritual conflict with spiritual weapons for the victory over Islam.

Islam arose as a world religion and grew strong because of the divisions and dissensions in the Christian field. The weakness of the Oriental Churches and their corrupt state were, one might almost say, a preparation for the spread of Islam. The Moslems presented a united front, Christendom was divided. The preaching of the apostles of Islam was earnest and demanded as unconditional a surrender as did their weapons. The thunder of their cavalry was not more terrible to the enemy than the clamour of their short, sharp creed in the ears of an idolatrous and divided Christendom: "La-ilaha illa Allah! Allahu Akbar."

The whole story of the early spread of Islam in Persia, Syria, Egypt, and North Africa is tragic because of the light it throws on the real condition of the Christian Churches during that period. What a sad fate overtook Christianity! The body of religion was torn and bleeding, its soul dying, while sect and faction were fighting about the hem of its garments. But we thank God that the power of Christianity is reviving in the Orient. The old Churches by their unfaithfulness were the occasion of the great apostasy, the falling away to Islam. Surely we may say that their requickening is a pledge of its downfall.

The history of the Armenian Church (faithful unto death during persecution), the present-day reforms in the Coptic Church, and the growing sense of responsibility among the younger leaders in all the Oriental Churches for the evangelisation of Moslems, are full of encouragement. We are too apt to underestimate the spiritual forces that remain vital throughout all the Moslem lands of the East. They are both many and mighty, with latent power.

> "Among all the peoples in Western Asia," says Viscount Bryce, "the Armenians are unquestionably the strongest; and what I have seen of them both in their own country and in America, where many of them have sought refuge and secured prosperity, leads me to believe them to be, in point of industry, intellect, and energy, the equals of any of the European races. The fullest proof of their constancy and courage was given when, in the massacres of 1895 and 1896, thousands died as martyrs rather than save their lives by accepting Islam."

This testimony is confirmed by all those who have made a sympathetic study of the Armenian problem.

One of the most startling visual proofs of the present-day strength of Christianity in the Ottoman Empire, as well as of its sad divisions, is found in a map recently published. It was prepared by Major R. Huber, formerly Professor in the Imperial Ottoman War School, and chief engineer in the Lebanon Province. The map shows on large scale, the proportionate population of Moslems, Catholics, Armenians, Greek Orthodox, Syrians, Jacobites, Nestorians, and Protestants in every Province. It also gives the number and location of the various patriarchates, bishoprics, cathedrals, churches, convents, schools, orphanages, and hospitals, each division of the Christian Church being represented by a different colour. The map is literally dotted with Christian institutions and mission centres, but the colour-scheme is as perplexing and discouraging as that of the "Rainbow Bible" to one who believes in the Mosaic authorship of the Pentateuch!

If anything can unite these forces of Christendom in the Ottoman Empire, it surely is the unprecedented opportunity *now*, under the new conditions of government, economic development, and freedom to evangelise the Moslem population. Everything calls for a united Church.

If the opportunity in the Near East is so urgent, it is equally so, and on a much larger scale, in India. The total Moslem population of India, according to the last census, is 67,871,767. This is the largest single unit of Moslem population in the world, with open doors, absolute freedom, wonderful accessibility, and a responsiveness not met elsewhere. Here also there have been remarkable results.

On the other hand, the Moslems in India are active in the spread of *their* faith and are gaining many converts from among the low castes, especially in those very regions where there are mass movements towards Christianity. Bishop Whitehead of Madras, speaking at a missionary meeting in London, referred to these conditions when he said :

" I cannot sit down before I say one more word. It is that these urgent needs and necessities, this great crisis coming upon us in India, do constitute a great call not merely to the members of the Church Missionary Society, and not merely to the members of the Church of England, but to all Christians here in the homeland, to promote unity and co-operation. When I first went to India thirty years ago, I was strongly opposed to co-operation with bodies who are outside the Church of England. Thirty years' experience has made me a complete convert. You are enthusiastic for co-operation and unity here ; but I do not think that you can realise how intensely we long for it in the Mission field. The work here in England has been built up largely upon the basis of competition between different religious bodies. Now, in the Mission field, competition is absolutely fatal to us. If we are to do the work as God calls us to do it, we must have co-operation now ; and God grant that we may have unity at no distant time. Not merely for the sake of a theory, but in the name of those millions of souls who, through our divisions, are being kept outside the Christian Church, kept apart from the saving truth of the Gospel of Christ, I appeal to you all here in England to study the things that make for peace and make for unity."

Although he spoke specially of his experience in Southern India, his words are equally true of the necessity for closer co-operation in Bengal and the Punjab, if we would win the Moslems.

And what shall we say of Africa ? If ever there was a missionary situation that called for the closest possible co-operation, and a situation on which the whole Church and not a fraction or faction should concentrate attention and effort, it is that of the threatening advance of Islam in Africa. In the words of the Edinburgh Conference finding : " It presents to the Church of Christ the decisive question whether the Dark Continent shall become Mohammedan or Christian in the present generation."

It needs only a glance at the present distribution of Protestant and Roman Catholic missionary forces in the Dark Continent to make perfectly evident this fact : face to face with Islam there must be no rivalry or overlapping of territory or of energies. The issues at stake are too vital, the urgency too great for anything save united effort. We need the help of all. No single denomination can adequately cope with the situation.

A few years ago Canon Sell wrote from Madras, India :

> " There are times when it is very difficult to balance the competing claims of various parts of the Mission field. I see no difficulty now. . . . Certain parts of Africa form

now, in military language, the objective, and are the strategical positions of the great Mission field. . . . Parts of Africa in which the Moslem advance is imminent have for the present a pre-eminent claim. The absorption of pagan races into Islam is so rapid and continuous that in a few years' time some may be quite lost to us."

Roman Catholic missionaries and those of Protestant Societies are entirely agreed as to the character of Islam in Africa and its present-day peril. At the German Colonial Congress held in 1910 at Hamburg, the subject was presented by Inspector Axenfeld, representing Protestant Missions, Dr. Hansen, representing the Roman Catholics, and Professor Becker, one of the keenest students of Islam from a secular point of view. A strong resolution was then adopted by the whole Congress, which read :

" Since the progress of Islam in our Colonies is accompanied by grave perils, this Colonial Congress recommends a thorough study of Moslem propagandism. The Congress is thoroughly convinced that everything which favours the progress of Islam and hinders the progress of Christianity should be avoided, and especially commends the cultural efforts of missionary education and hospital work to the support of the Colonial Government. We also recognise in the Moslem peril an urgent challenge to German Christianity to occupy the regions threatened by Islam with missionary effort."

If a Colonial Congress could unite in so strong a resolution, what should be the response of the Christian Church ? The situation in Africa is unique. Out of the total Moslem population of 42,039,349 all are under the rule of Western Christian Governments with the exception of 780,000 Moslems in Abyssinia and Liberia. The situation in the former country is alarming, as Dr. Enno Littmann has shown (in *Der Islam*, vol. i. No. 1) that whole Christian tribes have gone over into Islam within the last two decades.

That the present situation of the whole Moslem world demands united action and a united front on the part of Christendom is incontrovertible, but how and where is such united action possible ? Are there indications that the Churches of Christendom are drawing closer together ; that there is mutual understanding, where formerly there was only suspicion ; that it is possible to sink some of our differences face to face with such a peril and opportunity ?

My desire is to indicate certain lines on which Protestant Christendom at least may take the initiative towards this consummation.

I. *We must recognise unity in scholarship in the study of this problem.*—As Dr. Francis Brown pointed out so ably in a recent number of *The Constructive Quarterly*, the guild of scholarship offers opportunities for religious fellowship, in which our very diversities lead to enrichment and do not tend to separation, but to mutual understanding. What he indicated as true for Christian scholarship in general applies also, and in a special way, to the study of Islam, both as a religious system and in its modern development as a missionary problem. No student of the subject can help acknowledging the magnificent contribution already made by the various branches of the Christian Church, and by many outside its bounds, for a thorough understanding of the history and character of this great non-Christian faith. Surely we may see in this work of preparation a special providence of God. Others have laboured in this field of scholarship, and the missionary has entered into their labours. Not to speak of the great Semitic scholars of the eighteenth century and the earlier half of the nineteenth century, how much we owe to living leaders in the world of thought on Islam such as Nöldeke, Goldziher, Snouck Hurgronje, Hartmann, Becker, MacDonald, Margoliouth, Prince Caetani, Lammens, Cheikho, Le Châtelier, Houtsma, Arnold, Seligsohn, Casanova, Schaade, Grimme, Sayous, Montet, and Massignon, not to mention others.

Many of the scholars mentioned belong to the Roman Catholic Church, whose missions to Moslems bear no comparison with those of Protestant Societies either in extent or efficiency, they themselves being judges. But Protestant Christendom owes a large debt to Roman Catholic scholarship for the critical study of Islam. The splendid work done at Beirut by the Jesuit fathers of the Faculté Orientale by publishing the Arabic Pre-Islamic Christian poetry, and by the investigation of the sources of Islam, is only a single example of the possibilities of scholarly co-operation. Prince Leone Caetani and Henri Lammens working at Rome are placing at the disposal of every student of Islam all the early sources with critical care; the former in his massive work *Annali Dell' Islam,* in fifteen quarto volumes, the latter in his *Berceau de l'Islam,* equally ambitious and thorough. When we note how Lammens employs the higher critical method to sift Moslem tradition and to set the Koran and Mohammed before us in their real character, we not only welcome his co-operation, but are glad to see on the title-page vignette: "*Verbum Domini Manet in Aeternam.*" We must compel educated Moslems to go back to the sources of their spurious revelation that they may accept that Word of God from us and with us.

Students of Islam are learning to recognise the missionary work done among Moslems long before the days of Henry Martyn and long before the Reformation. God left not Himself without a witness. When two biographies of Raymond Lull appeared from the press almost simultaneously in New York (1902) and in London (1903), both the Protestant writers seemed to be in ignorance that the one published in a series of lives of the saints at Paris in 1900, *Le Bienheureux Raymond Lull par Marius André*, was already in its second edition. So attention was directed from three quarters to that first missionary among Moslems of the thirteenth century, whom Dr. Eugene Stock designates as the greatest, and who still lives on. But the devotees of Lull might well turn to Denmark, and in the perusal of Dr. Christian H. Kalkar's *Kirken Virksomhed blandt Muhammedanerne indtil Constantinoples Frohering* (Copenhagen, 1884), learn that Lull was not a pioneer only, but an apostolic successor to many who came long before.

It is this common forum of thought, this unity of scholarship, which will deliver us from provincialism and sectarianism in facing the Moslem problem. We have much to learn from the past and from each other. The missionary to Moslems who remains in ignorance of this great common literary heritage impoverishes himself.

II. *Our common faith is assailed by Islam and needs our united defence.*—Most of the great common creeds of Christendom were in existence before Islam arose. The opposition of the Moslem mind and heart is directed chiefly against that on which all the Churches, East and West, agree. The very character of the conflict, therefore, calls for unity. The one supreme and final revelation of God in our common Scriptures is opposed to the Koran: one Lord, one Faith, one Baptism, one God and Father—is opposed to Mohammed and his teaching. The issues that unite us are so fundamental that those which divide us seem at times almost secondary. There is hardly an important fact concerning the person, life, and work of Our Saviour which is not ignored, perverted, or denied by Islam. In spite of all that can be said against any of the Oriental Churches in regard to errors of doctrine, Meredith's simile applies, and

> "Sharp as a sickle is the edge of shade and shine"

between them and Islam.

When in Africa or Asia the true disciples of Christ face Islam and fight for the faith once for all delivered to the saints, they are all Christians, Churchmen, and Catholics in the deepest sense of those words. Christians because they follow Christ, not Mohammed; Churchmen because they are incorporated into His mystical body and not into the earthly fellowship of a Moslem brotherhood; Catholics because they belong to that Church which existed before the Hegira and will exist even after Islam is forgotten in Arabia, the cradle of its birth. It strengthens one's faith and love to confess in strategic centres like Cairo and Constantinople: "*I believe in the Holy Catholic Church.*" In conflict with Islam the Church will gain a stronger grip on the great fundamentals of the Christian faith. The doctrine of the Incarnation, the Atonement, and the Trinity will become more and more the subject of special study as we preach to Moslems. In reading the Gospel with and to Moslems, it becomes evident more and more to every missionary that the death of Christ, which is denied in Islam, occupies the supreme place in the Gospels and in the Epistles as the very heart of God's revelation to man. The same is true in regard to the nature and evidences of the resurrection of Jesus Christ, and our faith in the character of the Godhead, as compared with the barren monotheism of Islam.

In the second place, the Christian Church Catholic will be forced to work out her theology and creeds experientially in contact and conflict with unitarian, deistic Islam. In this respect the Mohammedan problem may possibly be as life from the dead to the Oriental Churches, when they face its real and spiritual issues and become conscious of the duty of evangelism. The doctrine of the Incarnation and of the Holy Spirit are not pieces of polished armoury to be kept on exhibition in proof of our orthodoxy but are vital to the very life of the Christian.

In view of all this, would it not be wise for the Protestant Churches in facing the Moslem problem to recognise more than we have yet done our unity of faith with each other and with other Churches—Churches that withstood the terrific impact of Islam before the Reformation, and bore witness to the truth, sealing it by the life-blood of countless martyrs ?

III. *We can show a united front by a strategic survey and occupation of the field.*—The unoccupied mission fields in Asia and Africa were largely occupied or are being pre-occupied now by Islam. There are no Protestant missions among the twenty million Moslems of the Russian Empire ;

but when we remember the splendid work done by Nicolas Swanowitch Ilminsky, who died 27th December 1891, we cannot help hoping that the Orthodox Church of Russia will continue and extend what he so nobly began.

Bokhara, Chinese Turkestan, Afghanistan, and other regions in Central Asia still await pioneer effort among Moslems. Surely, in the occupation of these territories, there is abundant room for the exercise of the laws of charity and comity so that the Moslem world may not witness the spectacle of sectarian division or mere proselytism!

The same holds true of the great island world of Malaysia, with its thirty-five million Moslem population. And if the new survey now being attempted by the Edinburgh Continuation Committee of the actual distribution and present-day spread of Islam in the Dark Continent is to have a practical value, this at least should be one of its results, namely, a recognition of territory occupied by Roman Catholic missions among pagan races on the border-marches of Islam.

Surely in our attempt to stem the tide of Islam we must reckon with such enterprises as those conducted by the "White Fathers" at Timbuctoo, and in the French Sahara. There are indications that the Roman Catholic Church is willing to co-operate in such division of territory and to follow the laws of comity where they concern the winning of pagan races in territory threatened by Islam. The urgency of the situation demands emphasis of this principle, for the unoccupied fields of the world have a claim of peculiar weight upon the Church in this twentieth century. By far the largest proportion of the wholly untouched areas and populations in Africa are Moslem. Indeed, as the Edinburgh Report says: "The greater part of the Mohammedan world is practically unoccupied" (vol. i. p. 366).

Has not every part of Christendom a responsibility toward this world to-day? Can that responsibility be met except by mutual agreement, wholehearted sympathy, and a recognition of God's Providence in the present political division of Moslem territory in Africa among the powers of Europe? The Crucifix and the Cross never have so much in common as when you compare them with the Crescent. Has not the mantle of Raymond Lull fallen also on the "White Fathers"?

I will close with two personal experiences of the possibility of closer fellowship.

A Roman Catholic friend of mine and of the work among Mohammedans wrote from Paris during last year:

"There is a word 'prayer' in your letter very dear to my heart. Though bound by temporal bands to the French Board of Education, I wait with patient and silent hope the hour when I shall more freely and more openly work for what I pray for since many years every day—'Thy Kingdom come.' I know you spend all your strength and life for the Lord Jesus, and I pray Him in the Holy Communion of the Church that He may give you for ever the theological trinity of supernatural virtues, Faith, Hope, and Love, that syndrome of blessings which make the canonised saints of the triumphant Church. I am happy that you were engaged about the life of Beatus R. Lullius—he was a great lover of the Passion, and he gained the crowning glory of martyrdom the 29th of June; it will be next year his 600th anniversary. . . . As for prayer, the Catholic Church has taught me to say the *Pater Noster* for all my brethren, and that is the best in which I can help you."

Does not such a letter show the possibilities of real union in a life of prayer for the Moslem world ?

And I also remember with peculiar pleasure a visit made to the University of Munich in company with Pastor Friedrich Würz, of Basel, in 1913, and our delightful interview with Professor Herbert Grimme, a leading student of Islam. His knowledge of the real heart of the Moslem missionary problem, his sympathy with Protestant efforts, and his advocacy of closer co-operation, especially in Africa, were a delightful surprise to us both.

I cannot help, even at the risk of inviting criticism, quoting the words of Bishop Brent of the Philippine Islands, spoken at the Edinburgh Missionary Conference ; they apply also to the Moslem problem :

" I want to speak of an extremely difficult thing. There is a wonderful, and great, and venerable Church sitting apart to-day in an aloofness that is more pathetic than it is splendid. It is not co-operating with us as we can compel it to co-operate, that is, if we set our minds upon it. Shall we wait for the Roman Catholic Church to lead us, or shall you and I take the lead and compel the Roman Catholic Church to come to us ? They will never come to us until we go to them. I have learned the lesson of aloofness. I was one who at a certain period of my life did sit aloof, and I was poor and maimed as long as I did it. I thank God that the Anglican Communion is coming into such close union with the rest of Christian workers. I can bear testimony to the fact that it is possible for us in a really practicable way to co-operate with the Roman Catholic Church, and remember that the Roman Catholic Church does not mean the Vatican or the various hierarchies, but the great mass of devout people we are constantly in touch with. We can affect them, we can so melt their minds as to affect the central body. You know what the coppersmith does when he wants to buckle a plate. He hits everywhere but the centre, and at last the centre responds. So let it be with us in our relation to the Roman Catholic Church."

When we consider the degradation of Islam in lands like Morocco, its disintegration in Persia, its stagnation in Arabia, its attempted reformation in Egypt and India, its neglect in China, and the encroachment of Islam on all the pagan tribes of Africa—shall we not pray and labour for a closer co-operation of all the forces of Christianity, and for a united Christendom in its mission to Islam ?

CHAPTER III

A CENSUS OF THE MOSLEM WORLD

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[*Compiled before the War of* 1914]

IT was pointed out at the Lucknow Conference, 1911, that the total population of the Moslem world is still a matter of conjecture rather than of actual statistics. The discrepancies in the different statistical surveys attempted by various authorities are as disconcerting as they are surprising. Most of the estimates have been made by Western writers, although we have one or two instances of an attempted census by the Moslems themselves. In *El Moayyad* (Cairo) for 9th November 1909, the total population of the Moslem world is given at 270,000,000; but it is evident that the figures are largely guesswork, as the numbers in China are put at 40,000,000, in Africa at 70,000,000, and in Russia as high as 24,000,000. In another case, to which Dr. H. H. Jessup called attention, the Sublime Porte, under the Hamidian régime, carefully copied a survey of the Moslem world published in the *Missionary Review of the World* in 1898, and gave it as an accurate census taken under the supervision of the Sultan and at his expense!

The following table gives the totals of the Moslem world population from various sources:

Brockhaus, *Konvers.-Lexikon*, 1894 ..	175,000,000
Hubert Jansen, *Verbreitung des Islams*, 1897	259,680,672

S. M. Zwemer (*Missionary Review of the World*), 1898	196,491,842
Allgemeine Missions Zeitschrift, 1902	175,290,000
H. Wichmann, in Justus Perthes' *Atlas*, 1903	240,000,000
Encyclopedia of Missions, 1904	193,550,000
The Mohammedan World of To-day (Cairo Conference, 1906)	232,996,170
Martin Hartmann, 1910	223,985,780
C. H. Becker, in Baedecker's *Egypt* (last German edition)	260,000,000
Lucknow Conference Report, 1911	200,000,000

The most detailed statistics can be found in Jansen, but they are not reliable and are generally overestimated, especially in regard to Africa. Hartmann's statistics are excessive in regard to Siam, China, and the Philippine Islands, as well as the German Colonies in Africa, and Abyssinia, where he finds no less than 800,000 Mohammedans! Generally speaking, the population of countries such as Morocco, Persia, Arabia, and Northern Equatorial Africa, where there are large desert tracts, has been estimated too high.

In regard to two large areas of the Moslem world, we are able to speak with much greater accuracy than has hitherto been the case. Miss Jenny von Mayer and Madame Bobrovnikoff have published careful surveys of the extent and character of Islam in the Russian Empire, based on Government documents; and Mr. Marshall Broomhall, in his *Islam in China*, shows that the total Moslem population in the Chinese Republic, instead of being twenty or thirty millions, lies somewhere between the minimum and maximum figures of five and ten millions. With the lowest figure the careful estimate given by the French Mission, under Commandant D'Ollone, practically agrees (*Recherches sur les Musulmans Chinois*, Paris, 1911); although some of the missionaries believe that both these estimates are alike too low. In the case of India and Malaysia we have later statistics, based on the new census, which were not available previously. The careful investigations made by Professor D. Westermann, of Berlin, and others, concerning Islam and its propagandism in Africa, enable us now to reduce the exaggerated figures hitherto accepted for some portions of the dark continent.

All this makes it possible now to give a better estimate, we believe, than has yet been presented. The accompanying tables give in every case our authorities and references. Professor Westermann is responsible for Africa, and the writer for the rest of the world. Where no definite authority is given and only an estimate is made, it is always conservative and based in every case on considerable correspondence with those who are authorities on the subject.

The total of the whole world, according to this new estimate, is 201,296,696. Of these, 90,478,111 are under British rule or protection, and 76,596,219 under other Western or Christian Governments in possession of colonies, a total of 167,074,330, equal to 83 per cent., and distributed as indicated:

DISTRIBUTION BY GOVERNMENTS

Under British Rule or Occupation

In Africa ..	22,606,344
In Asia	67,871,767
Total ..	90,478,111

Other Western or Christian Governments

In Africa :		
Belgium	60,000	
France	15,085,000	
Germany	1,480,000	
Italy	1,365,000	
Portugal	330,000	
Spain	130,000	
Abyssinia and Liberia	780,000	
		19,230,000
In Asia :		
United States (Moros.)	277,547	
Dutch	35,308,996	
French	232,000	
Russia (Asia and Europe)	20,000,000	
		55,818,543
Europe (outside Turkey)	1,373,676	
America	174,000	
		1,547,676
		76,596,219

This leaves only 34,222,366 Mohammedans not under Western governments. Of this number only 13,278,800 are under the Caliphate in the Ottoman Empire, or only six and a half per cent. of the whole Moslem world population.

Another fact deserves notice. Professor Margoliouth states (*Mohammedanism*, p. 14) that " Islam in the main is a religion of the *heat belt*, the part of the earth's surface which lies between 30 degrees N. latitude and 30 degrees S. latitude, with a mean temperature of 68° F," and quotes Mr. Alleyne Ireland as saying: "During the past five hundred years the people of this belt have added nothing whatever to human advancement. Those natives of the tropics and sub-tropics who have not been under direct European influence have not during that time made a single contribution of the first importance to art, literature, science, manufacture, or invention; they have not produced an engineer or a chemist or a biologist or a historian or a painter or a musician of the first rank." But a study of our statistics shows that such generalisations are rash, for Islam has extended far to the north and south of this heat belt, and has, outside this area, a population of no less than 66,208,796. These are distributed as follows:

OUTSIDE THE HEAT BELT

3,100,000 ..	.. In Morocco.
4,175,000 ..	.. ,, Algeria.
1,660,000 ..	.. ,, Tunis.
2,398,320 ..	.. ,, Kashmir.
5,500,000 ..	.. ,, Half of the Punjab.
20,000,000 ..	.. ,, Russia.
6,315,000 ..	.. ,, Three-quarters of China.
5,000,000 ..	.. ,, Afghanistan.
12,278,000 ..	.. ,, Turkey in Asia.
3,400,000 ..	.. ,, Three-quarters of Persia.
2,373,676 ..	.. ,, Europe.
8,000 ..	.. ,, America.
66,208,796	

A much more important division of the Moslem world population than that of climate, or even according to government, is the classification of Moslems according to the character of their beliefs and practices. Snouck Hurgronje, Warneck, and Simon have conclusively shown that the Mohammedans of Malaysia are of animistic type and have little in common with Moslems as we know them in North Africa or Arabia. Of the total number who call themselves Moslems we must reckon, therefore, that 60,000,000 in Africa, Malaysia, and parts of India belong to this animistic type, or, in the words of Gottfried Simon, are really "heathen Mohammedans." The Shiah sect in Persia and India is also a distinct group, but does not count more than 10,000,000. Perhaps from two to four millions of the Moslem world population in Persia, Turkey, India, and Egypt have so far adopted Western education and broken away from the old Islamic standards of the orthodox tradition that they should be separately classified also as New School Moslems. This would leave about 126,000,000 orthodox Moslems who follow the Sunna of the Prophet, and are themselves cognisant of the existence and the distinctions of the four great schools—Hanifi, Maliki, Shafi, Hanbali. The Hanifi are in the great majority and number perhaps 85 millions, chiefly in Turkey, India, Russia, and Central Asia. The Maliki school is predominant in Upper Egypt and North Africa and numbers about 16 millions. The Shafis are found chiefly in Lower Egypt, Southern India, and Malaysia, numbering about 24 millions, while the Hanbali are found mostly in Central and Eastern Arabia and do not number over one million.

We now present the tables of population, beginning with Africa :

AFRICA

BELGIAN POSSESSIONS

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Belgian Congo	15 to 20,000,000	60,000	(*a*) Le Mouvement Géographique, 1912. H. (*b*) C. Janssen: Province Orientale et Uellé, 11,000; B. Struck (whole Belg. Congo), 57,000.

PORTUGUESE POSSESSIONS

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Guinea	600,000	200,000	(*a*) H.: 820,000. (*b*) Fula and Mandingo are Mohammedans.
S. Thomé and Principe	69,000	..	H.
Angola	4,200,000	..	H.
East Africa . ..	3,120,000	130,000	(*a*) H.

SPANISH POSSESSIONS

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Guinea	173,846	..	H.
Rio de Oro	130,000	130,000	H.

INDEPENDENT COUNTRIES

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Abyssinia	8,000,000	500,000	(*a*) H.: Estimate probably too high. (*b*) J. Richter, in *Warneck's Missionsgeschichte*, 1910, p. 336, Remark: 333,000.
Liberia	1,200,000	280,000	H. Johnston, Liberia, London, 1906.

ITALIAN POSSESSIONS

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Libya	723,000	690,000	(*a*) H.
Eritrea	279,551	275,000	(*a*) H.
Somali	400,000	400,000	H.
		1,365,000	

FRENCH POSSESSIONS

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Le Sénégal	1,300,000	650,000	(*a*) A.F. (*b*) Purely Moh.: Fula 79,000, Toucouleur 158,000, almost purely Moh.: Wolof 407,000.—Del.: 500,000 Moh.
Guinée Française ..	1,935,000	1,000,000	(*a*) A.F.; (*b*) Purely Moh.: Fula 650,000; rest of pop. predominantly heathen, but Islam rapidly increasing. Del. 250,000 Moh.
Haut Sénégal Niger	5,310,000	2,000,000	(*a*) A.F.; (*b*) Del. 844,450; and Territoire Militaire du Niger 600,000.
Mauritanie . ..	225,000	225,000	A.F.; H. Del.: 600,000.
Côte d'Ivoire ..	1,265,000	250,000	(*a*) A.F.; H. (*b*) Del. 250,000.
Dahomey	878,000	80,000	(*a*) A.F.; H. (*b*) Del. 50,000; Pégard 200,000.
Afrique Equatoriale Française	7 to 9,000,000	1,500,000	(*a*) H. (*b*) Pégard 1,000,000 in Territoire Militaire du Tchad.
Somali	208,000	200,000	H.
Madagascar.. ..	3,104,000	75,000	(*a*) H. (*b*) *The Moslem World*, July 1913, p. 261, Remark. Pégard: 1700.
Réunion	173,822	90,000	(*a*) H.
Comores	97,700	80,000	(*a*) H.
Morocco	3,220,000	3,100,000	(*a*) *Koloniale Rundschau*, Oct. 1913, p. 624, from *Bulletin du Comité l'Afrique Française*, 1913, and *La Quinzaine Coloniale*, 1913. (*b*) from about 70–100,000 Jews, 5–10,000 Christians, R.G.G. 300,000 Jews, 10,000 Christians.

Name of Country.	Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Algeria	5,563,828	4,175,000	(*a*) H. (*b*) H.
Tunis	1,904,551	1,660,000	(*a*) H. (*b*) H.
		15,085,000	

German Possessions

Togo..	1,000,000	60,000	(*a*) A.J., 1909–10, etc. (*b*) A.J., 1910–11: 14,000 indigenous (im Schutzbegiet heimische) Moh.
Kamerun	3,300,000	720,000	(*a*) A.J., 1909-10, etc. (*b*) Passarge in *Das Deutsche Kolonialreich*, tome i. p. 511.
Deutsch-Südwestafrika	103,000	..	..
Deutsch-Ostarika	7,516,000	700,000	(*a*) A.J. (*b*) A.J., 1911–12, 300,000; Karstedt, 1½ millions.
		1,480,000	

British Possessions and Countries under British Influence

Gambia	152,000	120,000	(*a*) C.O.L., 1913.
Sierra Leone	1,327,000	250,000	(*a*) C.O.L., 1913.
Gold Coast	1,504,000	180, 000	(*a*) C.O.L., 1913. (*b*) T. P. Rodger, in *Journal of the African Society*, *1909–1910*, p. 14, gives 100,000.
Northern Nigeria	8 to 9,000,000	7,000,000	(*a*) C.O.L., 1913.
Southern Nigeria	7,858,000	2,000,000	(*a*) C.O.L. 1913. (*b*) Cf. *African Mail*, 29. 8. 1913.
Somaliland	346,805	345,000	(*a*) C.O.L., 1913; H.
B. East Africa	3 to 4,000,000	500,000	(*a*) C.O.L., 1913; H.

Name of Country.		Total Population.	Mohammedan Population.	Sources (*a*) for Total Population, (*b*) for Mohammedan Population; and other Remarks.
Uganda	.. ..	2,843,000	600,000	(*a*) C.O.L., 1913.
Nyasaland	.. ..	1,000,000	60,000	(*a*) C.O.L., 1913.
Zanzibar, Pemba	..	198,914	190,000	(*a*) C.O.L., 1913; H.
Mauritius and Seychelles		408,000	41,000	(*a*) C.O.L., 1913; H. (*b*) H.
Cape Province	..	2,564,965	24,189	(*a*) C.O.L., 1913; H. (*b*) *Idem*, and Census 1911.
Natal	.. ..	1,194,043	13,475	(*a*) C.O.L., 1913. (*b*) Census 1911.
Orange	.. ..	528,174	47	(*a*) C.O.L., 1913. (*b*) Census 1911.
Transvaal	.. ..	1,686,212	8,193	(*a*) C.O.L., 1913. (*b*) Census 1911.
Basutoland	.. ..	406,000	8,000	(*a*) C.O.L., 1913; H.
Bechuana	.. ..	126,000	8,000	(*a*) C.O.L., 1913; H.
Swaziland	.. ..	101,700	8,000	(*a*) C.O.L., 1913; H.
Rhodesia	.. ..	1,594,000	8,000	(*a*) C.O.L., 1913; H.
Egypt	.. ..	11,287,359	10,269,445	(*a*) H. (*b*) H.
Sudan	.. ..	2,000,000	1,200,000	(*a*) "The Anglo-Egyptian Sudan." (*b*) J. Richter, in *Warneck's Missionsgeschichte*, 1910, p. 336, Remark: 1,000,000
			22,809,349	
Total for Africa	..		42,039,349	

REMARKS

1. *Abbreviations*:

A.F. = *Annuaire du Gouvernement Général de l'Afrique Française.* Paris, 1912.

A.J. = *Die deutschen Schutzgebiete in Afrika und der Südsee.* Amtliche Jahresberichte. Berlin.

Census 1911 = Census 1911. Annexures to General Report. Part VI., Religions of the People. Pretoria, 1912.

C.O.L. = Colonial Office List. London, 1913.

Del. = M. Delafosse, in *Revue du Monde Musulman*, tome ii. (1910) p. 41 ff.

H. =Otto Hübner's *Geographisch-Statistische Tabellen.* Frankfort-a-Main, 1913.

R.G.G. =*Die Religion in Geschichte und Gegenwart.* Tübingen, 1909 ff.

2. The information given under C. Janssen (of Brussels, formerly Governor-General of the Congo State), B. Struck (of Dresden), Dr. Karstedt (of Berlin), P. Pégard (of Paris), are personal communications, for which I have to express my sincere thanks. Mr. Struck besides has given me several valuable suggestions.

3. Fairly accurate data as to the number of Mohammedans are obtainable—(*a*) where census returns or official estimates are available—*e.g.* in North Africa and the Union of South Africa; (*b*) where the population of a country is entirely or almost entirely Mohammedan; (*c*) where whole particular peoples, such as the Haussa and Fula, have accepted Islam, or the great majority of a population has done so, as in the case of the Wolof or Mandingo, and their numbers are known. For the rest, the statistics here given are based upon the writer's estimates, which have been founded on recent literature on the subject or derived by comparison with the population of neighbouring countries for which accurate statistics are available.

It should be noted that in many of the border marches of Islam the boundaries between heathenism and Islam are completely lost; the estimates are, therefore, in some cases arbitrary, and even experts differ greatly in their estimates.

4. Earlier estimates without exception run into higher figures than those here given; even the most recent publications (by Becker, Hartmann, Margoliouth, Richter) vary between a total of 53 and 76 millions. This over-estimate is due for the most part to the fact that the population of many parts of Africa was set at too high a figure (*e.g.* Morocco, 6 to 10 millions instead of 3,200,000; Darfur, 3,500,000 instead of about 600,000; Wadai 2 to 3,500,000 instead of 1,000,000).

5. Estimates that disagree with mine as to the number of Mohammedans in individual countries I have only given when they are new, and their accuracy bears a special semblance of probability, or when they are specially worthy of attention.

6. In most countries, where the population is still partly heathen, Islam is gaining ground.

ASIA

A.—Under Foreign Rule

British Empire

Country.	Total Population.	Moslem Population.	Authority.
Aden, Perim, Sokotra, Kuria Muria, etc.	58,165	56,000	S.Y.B.
Bahrein Islands	90,000	89,000	S.Y.B.
British Borneo	208,183	150,000	S.Y.B. est.
Ceylon	4,105,535	276,361	S.Y.B.
Maldive Islands	50,000	50,000	S.Y.B.

India and Dependencies (not including Aden)

Country.	Total Population.	Moslem Population.	Authority.
Ajmer-Merwara	501,395	81,035	
Andamans and Nicobars	26,459	4,580	
Baluchistan	414,412	377,333	
Bengal	52,668,269	9,385,763	
Bombay Presidency	19,626,477	3,978,320	
Burma	12,115,217	420,777	
Central Provinces and Berar	13,916,308	564,909	
Coorg	174,976	13,143	
E. Bengal and Assam	34,018,527	20,157,345	
Madras	41,405,404	2,740,408	
North-West Frontier Province (Districts and Administered Territories)	2,196,933	2,039,994	
Punjab	19,974,956	10,955,721	
United Provinces of Agra and Oudh	47,182,044	6,658,373	
Baluchistan States	396,432	381,428	
Baroda State	2,032,798	160,887	
Bengal States	4,538,161	199,133	
Bombay States	7,411,675	877,431	
Central India Agency	9,356,980	511,200	
Cent. Provinces States	2,117,002	20,120	
E. Bengal and Assam States	575,835	79,457	
Hyderabad State	13,374,676	1,380,990	
Kashmir State	3,158,126	2,398,320	
Madras State	4,811,841	314,498	
Mysore State	5,806,193	314,494	
North-West Frontier Province (Agencies and Tribal Areas)	13,538	9,605	

Country.	Total Population.	Moslem Population.	Authority.
Punjab States	4,212,794	1,319,756	
Rajputana Agency ..	10,530,432	985,825	
Sikkim	87,920	44	
United Provinces States	832,036	246,358	
	313,477,816	66,577,247	S.Y.B.
Federated Malay States	1,036,999	406,860	East & West, July 1913.
Straits Settlements ..	732,510	266,299	,, ,,
Total		67,871,767	
Dutch East Indies			
Java and Madura ..	30,098,008[1]	29,627,557	Official Stat., The Hague.
Sumatra	4,029,503	3,275,000	R.M.M., vol. vii. p. 112.
Borneo	1,233,655	985,440	,, ,,
Celebes	851,905	640,000	Enc. of Islam, p. 830 (est.).
Banka and Dependencies	115,189	70,853	Enc. of Islam, p. 649.
Riou and Dependencies	112,216	93,434	R.M.M., vol. vii. p. 112.
Billiton	36,858	34,200	,, ,,
Amboine and Dependencies	299,604	71,204	,, ,,
Ternate, New Guinea and Dependencies ..	607,906 (S.Y.B.)	108,240	,, ,,
Timor and Dependencies	308,600	34,650	,, ,,
Bali and Lombok ..	523,535	368,418	,, ,,
Total		35,308,996	
American Colonies			
Philippine Islands ..	8,600,000	277,547	R.M.M., vol. iv. p. 24.
Total		277,547	

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[1] Statistics of total population from Official Statistics.—The Hague, 1912.

Country.	Total Population.	Moslem Population.	Authority.
French Possessions			
Annam, Cambodia, Cochin-China, Tonking, Laos, Pondicherry (India)	16,317,000 277,000	232,000 ..	R.M.M., vol. i. p. 28.
Russia in Asia and Europe			
Including Bokhara (1,250,000) and Khiva (800,000)	167,003,400	20,000,000	M.W., vol. i. p. 20.
Turkey in Asia			
Asia Minor	10,509,200	7,179,900	S.Y.B.
Armenia and Kurdistan	2,470,900	1,795,800	S.Y.B.
Mesopotamia	2,000,000	1,200,000	C.C.R. (est.)
Syria	3,675,100	1,053,100	C.C.R. (est.)
Arabia (Hejaz, Yemen)	1,050,000	1,050,000	S.Y.B.
Total	19,705,200	12,278,800	
B.—INDEPENDENT COUNTRIES			
Arabia	2,500,000	2,500,000	Est. of R.G.S.
Afghanistan	5,900,000	5,000,000	S.Y.B. and M.W., vol. ii. p. 133.
Chinese Empire			
Kansu	10,385,376	3,500,000	
Shensi	8,450,182	500,000	
Shansi	12,200,456	25,000	
Chihli	20,937,000	1,000,000	
Shangtung	38,247,900	200,000	
Honan	35,316,800	250,000	
Kiangsi	26,532,125	2,500	
Kiangsu	13,980,235	250,000	
Szechwan	68,724,890	250,000	
Kweichow	7,650,282	20,000	
Yunnan	12,324,574	1,000,000	
Hupeh	35,280,685	10,000	
Kiangsi	26,532,125	2,500	
Anhwei	23,670,314	40,000	
Chekiang	11,580,692	7,500	
Hunan	22,169,673	20,000	
Kwangtung	31,865,251	25,000	
Kwangsi	5,142,330	20,000	

Country.	Total Population.	Moslem Population.	Authority.
Fukien	22,876,540	1,000	
Manchuria	16,000,000	200,000	
Mongolia	2,600,000	100,000	
Sinkiang (Chinese Turkestan, etc.)	1,200,000	1,000,000	
Total	427,135,305	8,421,000	Broomhall, p. 215.
Tibet	6,500,000	28,500	Broomhall (est.)
Japan and Formosa	55,644,358	200	Est.
Persia	5,000,000	4,500 000	Miss. est.
Siam	3,779,586	300,000	Est.
Total for Asia		156,690,110	
EUROPE			
Austria-Hungary, including Bosnia and Herzegovina	51,140,560	613,587	Kampffmeyer.
Bulgaria	4,337,516	603,867	,,
Crete	342,151	27,852	S.Y.B.
Greece	2,666,000	24,000	Kampffmeyer.
Great Britain	45,369,090	1,000	R.M.M. iii. 132.
Islands of the Aegean	296,800	27,000	S.Y.B.
France	39,601,509	2,600	Hartmann.
Montenegro	250,000	14,000	S.Y.B.
Rumania	7,248,061	43,470	S.Y.B.
Russia (statistics included under Asia).			
Servia	2,911,701	14,300	Kampffmeyer.
Turkey	2,000,000	1,000,000	S.Y.B. (est.)
The rest of Europe	..	2,000	Hartmann.
Total for Europe		2,373,676	
AMERICA			
North America	..	8,000	Jansen (est.).
Total	..	8,000	
South and Central America			
Argentine	7,171,910	7,520	R.M.M. vi. 314.

Country.	Total Population.	Moslem Population.	Authority.
Brazil	23,070,969	100,600	R.M.M. vi. 314.
Cuba	2,220,278	2,500	,, ,,
Guiana, British	296,000	21,300	,, ,,
Guiana, Dutch	86,233	10,584	S.Y.B.
Guiana, French	49,009	1,570	R.M.M. ,,
Jamaica	831,383	3,000	,, ,,
Mexico	15,063,207	1,050	,, ,,
Trinidad	340,000	10,499	,, ,,
Scattered	..	7,438	,, ,,
Total	..	166,061	

AUSTRALIA

Total Moslem population	..	19,500	R.M.M. ii. 394.
Total for the whole world	..	201,296,696	

AUTHORITIES QUOTED

Total populations as given by the *Statesman's Year Book*, 1913 (S.Y.B.), unless otherwise stated.

R.M.M.—*Revue du Monde Musulman.* Paris.

Official Stat.—*Jaarcijfers voor de Kolonien.* The Hague, 1912.

Enc. of Islam.—*Encyclopedia of Islam.*

M.W.—*The Moslem World.*

C.C. Report.—*Cairo Conference Report*, "The Mohammedan World of To-day."

Broomhall.—*Islam in China*, by Marshall Broomhall. London.

Kampffmeyer.—*Die Welt des Islams*, vol. i. p. 1.

Hartmann.—*Der Islam*, by Martin Hartmann. Leipzig, 1909.

Est.—Estimated from correspondence.

CHAPTER IV

ISLAM IN RUSSIA

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RUSSIA is the greatest compact empire in the world. In area it is larger than all North America, or than the combined areas of the United States, Canada, Mexico, and Central America. A total area of eight and a half million square miles is under the rule of the Czar. Within the boundaries of greater Russia two-fifths of all the territory of Europe and Asia are embraced. Indeed, we are told by Gilbert H. Grosvenor, that Russia lacks but ten degrees of reaching half-way around the earth, and possesses one-sixth of the land area of the globe.

For more than a century the Russian dream has been a great Slav empire, extending from Germany to the Pacific and from the Arctic Sea to the Persian Gulf. The present war is undoubtedly a part of the fulfilment of this dream of empire ; and it is remarkable that Russia alone of the great Christian Powers has not once been the ally of the Turk. The hatred of the Slav for the Tatar, whose yoke was thrown off in 1478, when Ivan stamped and spat upon the edict which came from the Khan, has never ceased. For this reason Russia has sacrificed hundreds of thousands of lives in war against the Turks, to help Greece to secure freedom, or to deliver Servia, Roumania, and Bulgaria. Nevertheless in the expansion of her territory Russia has absorbed large areas of Moslem population in the Caucasus, Central Asia, and Siberia, and the highest tribute to her rule over her Moslem population has been their loyalty during the present war.

It is of special interest, therefore, to consider Islam in the Russian Empire. The coming of the Slav is no longer a prophecy, but history, and we cannot understand the Moslem problem in Asia unless we reckon with Young Russia, the land of unlimited possibilities. As the Russian novelist Dostoievski expressed it, " Russia has the genius of all nations and Russian genius in addition. We can understand all nations, but no other nation can understand us." When did Islam enter Russia ? What is its present extent and power ? What are its strategic centres, and are the Moslems of Russia accessible ? These are some of the questions that await an answer.

As early as 672 A.D. the Saracens attacked Bokhara. The conquest was not an easy one and the invaders were repulsed. In 704 Kuteiba, the Arab conqueror, appeared on the scene, and is said to have advanced as far as the extreme border of Eastern Turkestan, imposing Islam as he went. We read that Bokhara was conquered and " converted " *three times*, only to revolt and relapse until the strongest measures were taken to establish the new religion. Every Bokharist, Vambéry tells us, had to share his dwelling with a Moslem Arab, and those who prayed and fasted, like good Moslems, were rewarded with money. Finally the city was wholly given over to the Arabs, and a little later Samarkand experienced the same fate. From Bokhara as a centre, Islam, spread gradually by coercion or persuasion, by preaching or by the sword, in all directions throughout Afghanistan, Turkestan, and Chinese Tartary for a period of two hundred years. When Marco Polo crossed these countries (1271–1294) he found Islam nearly everywhere dominant. But as late as the fifteenth century an Arab of Damascus was a preacher of Islam to the pagan tribes of Tunganis who lived between Ilia and Khamil. Sometimes, also, Islam was spread by the influence or example of kings and princes who became Moslems and set the fashion for their court and their subjects. So Togoudar Ogoul, when he ascended the throne of Turkestan, renounced Christianity and became a Moslem, his subjects following his example. We must distinguish, however, between the Russian dominions in Central Asia which are Moslem and her ancient European Moslem provinces which have formed part of the Russian Empire for a hundred years and more.

The adding of Moslem populations began under Ivan in the middle of the sixteenth century, when Kazan was taken and East Siberia subjugated. In the end of the eighteenth century the Crimea, then wholly Mohammedan, was added to Russia. The Finns of the Volga were also among the converts whom the Tatars won over to Islam. According to Arnold, one of the most curious incidents in the missionary history of Islam was the conversion of the Kirghiz of Central Asia by Tatars sent as emissaries of the Russian Government in the eighteenth century. At the time of the annexation of their country few of them had any knowledge of Islam, and not a single mosque was to be found throughout the whole of the Kirghiz steppes. They owed their conversion to the strange theory that the Russians considered them Moslems, and therefore insisted on treating them as such. Large sums of money were given for the building of mosques and schools opened for their children. "This," says Arnold, "is probably the only instance of a Christian government co-operating in the promulgation of Islam, and is the more remarkable inasmuch as the Russian Government of that period was attempting to force Christianity on its Muslim subjects in Europe."

For information regarding the present spread of Islam in Russia and the numbers and distribution of its Moslem population, we are indebted to the late Mme Bobrovnikoff, of Petrograd (St. Petersburg) (*Moslem World*, vol. i. No. 1), and Miss Jenny von Mayer, who has done considerable missionary work among Russian Moslems in Central Asia.

Russia and her Moslem colonies are not separated from each other as is the case with the Netherlands or Great Britain, but form one geographical whole. No sea divides the Moslem from the Christian part of the Empire. Trains go directly from Petrograd through Moscow down to the Moslem provinces of European and Asiatic Russia to Kashgar, Samarkand, Bokhara, Merv, Askhabad, and the Caspian Sea. As Miss Von Mayer remarks: "For facility of access, both in administration, civilization, and Christianizing, no other Power can compare with Russia. About twenty million Moslem subjects are under her rule, and enter more or less into her political, social, and commercial life."

According to races the Mohammedans of Russia may be classified as follows:

Kirghiz	4,886,946	Mohammedans.
Tatars	3,737,627	,,

Aboriginal Tribes of Central Asia :			
Usbeks	726,534		
Sartes	968,655		
Turkmans	281,357		
		1,976,546	Mohammedans.
Bashkirs		1,439,136	,,
Georgians, etc.		1,336,448	Greek Orthodox.
Of Armenian birth ..		1,173,096	Christians.
Mordva		1,023,841	Baptized.

The rest consist of smaller units, Finns, Kurds, Jakuts, etc.

Moslems are found scattered in nearly every part of Russia. In the following provinces, however, they form over 50 per cent. of the population : Ufa, Kars, Tersk, Elisavetpol, Uralsk, Daghestan, and Baku. All these are in European Russia. In Asiatic Russia the percentage rises much higher. The province of Akmolinsk has 64 per cent. Moslems, while the seven other Trans-Caspian provinces each contain over 88 per cent. Mohammedans. In the European provinces the principal centres of Moslem civilisation are Kazan, Orenburg, Ufa, Troizk. Here most of them use the Russian language, and they are among the most civilised Moslems not only of Russia but of the world. The principal centres of Moslem education in Asiatic Russia are Samarkand, Khokand, Tashkent, Andijan, Bokhara, while in the Caucasus, Baku is the centre not only of commerce but of Moslem learning. The great majority of Russian Moslems belong to the Sunnite sect ; the only exception is in the Caucasus, where there are a considerable number of Shiahs.

Some of the scattered Moslem communities in the other Russian provinces are of considerable importance. Tiflis is a great Moslem centre, and a mosque has recently been built in Petrograd. The Russian occupation of Northern Persia was followed, even before the present war, by a veritable exodus from Turkestan into the northern provinces of Persia. Russia is already dominant politically, and a veiled protectorate practically exists. We may well expect that one of the results of the present war will be the handing over of the Armenian provinces of Turkey to Russian administration. The result will be a vast increase of Russia's national responsibility as regards the Moslem problem. The present number of Moslems in European Russia is 3,500,000; the remainder are in Russian Turkestan and Bokhara. It will not be surprising if the total number of Moslems under the Russian flag at the conclusion of the European conflict amounts to 25,000,000.

According to those who have studied the situation, Russia has nothing to fear from Pan-Islamism in the form of Pan-Turkism. At one time there were great efforts made from Constantinople to fan the flames of fanaticism; "but it seems likely," says Miss Von Mayer, "that reasonable liberty being accorded them for their own national and religious life, the clever, practical, matter-of-fact Tatars, for all their undeniable religious fanaticism, though lacking the deep soul-fire of the Iranic race, will prefer to be assimilated into the Russian Empire, with whose traditions and interests of all kinds they are united, rather than with a problematic pan-Turkish Empire." The Russian policy, therefore, seems to be to gradually assimilate those nationalities incorporated into the Empire by schools and other methods of civilisation. This is, however, not the case with Central Asia. Here Russia must expect disturbances and annoyance. The Moslems are here in the vast majority, and are subject to influence both from Afghanistan and, because of the pilgrimage, from Mecca and Arabia. To quote once more from Miss Von Mayer, who has travelled more in this region than any other Christian worker:

> "The Moslems of Central Asia are at heart not friendly disposed towards Russia, and this last year even less so than before. They do not, as a matter of fact, see much of the blessings conferred on their land by a government which is conspicuous for its lack of initiative and talent for organization. Take only the question of life and death for Central Asia, the question of water supply by irrigation! And they do see much of Russian coarseness and licentiousness; no reason for love, certainly."

In regard to the social condition of the Moslems in Russia we must again distinguish between those in Europe and in Asia. Literacy is as common in the former as illiteracy among the latter. Accurate data concerning illiteracy, however, are completely wanting. The new Islamic movement began in Russia under a Tatar of Greek extraction named Gasprinsky, who founded a newspaper, the *Terjuman.* It was at once Pan-Islamic in tendency and strong in its advocacy of reform. Attempts were made to create a new Islamic language, *Pan-Tjoork,* which would be understood by all the different Moslem tribes living in the Russian Empire, and is a mixture of Tatar, Turkish, Arabic, and Persian. The new Islamic books and papers are written in this language, and a literature is gradually arising covering a wide field,—from *Uncle Tom's Cabin* to *Dozy's Essay on the History of Islam.* The principal centres of this literary movement are Kazan and Ufa. The former place has the largest schools and presses; the latter is the headquarters of the Mohammedan ecclesiastical assembly.

The strength of Islam to-day, and its power of propagandism, is mostly through the press. A recent number of *La Revue du Monde Musulman* (Mar. 1914) gives statistics of Russia as a literary centre for Mohammedans. During the year 1912, 631 new publications appeared from the Moslem press. Of these no less than 249 were published at Kazan; 64 at Orenburg; and these two places are the chief centres of literary effort, although we must not forget Baku and Tiflis. According to the statistics given, the largest number of books were in Arabic; the next largest in Sart; 178 were religious publications; 95 classical publications; 35 poetry; 80 general literature; 24 books for children; 24 theatrical publications; 13 on geography; and 10 on social questions. Only three of the books printed were suppressed by the Russian Government.

From the list of Moslem presses given by Louis Bouvat in *La Revue du Monde Musulman* we learn that there are three at Petrograd, three at Kazan, two at Tiflis, one at Baku, and one at Baghtche-Serai. They publish fifteen journals, many of which have a large circulation. The influence of these journals extends over all Central Asia, and, in a sense far beyond, into Egypt and India.

It was Ismail Bey Gasprinsky, the editor mentioned, who made the first proposal for a universal Moslem Congress in 1906; and although the Congress was not as important or as effective as had been hoped, the fact that it was held under the leadership of a Russian Mohammedan is significant. Gasprinsky also made an extended visit to India, advocating

MECCAN PILGRIMS ENCAMPED AT ARAFAT

Nearly 200,000 pilgrims go to Mecca each year.

A MOSLEM FAMILY IN THE CAUCASUS

There are over 20,000,000 Moslems in the Russian Empire.

education for Moslems on modern lines and Pan-Islamism through reform. A special edition of the Koran, what might be called a critical text, has also been published by Gasprinsky at Baghtche-Serai, and finds a ready sale in Cairo. Some of the copies contain on the title-page words strange to Moslem readers in this connection, viz., "Copyrighted." I have not been able to learn whether this edition of the Koran differs in any important particulars from those printed in Cairo and Constantinople.

Leaders of religious thought in Russia are awakening to the importance of the Moslem problem; and well they may. One often hears of the Russian Jews, and yet they number only 3·55 per cent. of the total population, while the Moslems form nearly 12 per cent. and are growing in influence and power in the Duma.

In 1912 the Imperial Society of Oriental Knowledge established the *Mir Islama*, a quarterly review of the Moslem world for Russian readers, under the editorship of Professor W. Bartold, which had as its aim "the study of Moslem civilisation as a complex historical phenomenon not accounted for exclusively by the influence of religious dogmas and precepts; and the explanation of all those civilising (*kul'turnwya*) influences and those political, economic, and other causes by which the practical life of Mohammedan peoples has been and is determined."

Next to the press the dervish orders are of importance in the study of Russian Mohammedanism. The chief orders are the Kadhriya, the Shadiliyeh, and the Naqshabendi. The last named was founded at Bokhara, and still finds its chief centre there.

The Province of Bokhara has a separate system of administration and government under an Amir. The latter has gained enormously in prestige, and Dr. Bartold tells us that on this account his kingdom has been but little influenced by Russian civilisation. The population is still exploited in the most ruthless fashion, and the present policy of the government in allowing Moslem rule to dominate can only be disadvantageous not merely to the subjects of the Amir, but to Russian prestige in Central Asia. Some think that the great secret of success in the Russian administration of her Moslem population has been the principle of non-interference and the prohibition of all missionary propaganda. In his book, *The Duab of Turkestan*, W. R. Rickmers says :

> " Leaving aside the Christianity of the Europeans and a few mysterious Pamir sects, the whole of the Duab is under the sway of Islam. The nomads profess their religion only nominally, but the settlers, and especially the Bokharan subjects, may be counted among the most fanatical Moslems in the world. In Bokhara, however, religious fervour is the work of a few leading spirits, as is best shown by the condition of things across the Russian border, where spiritual tyranny is hardly noticeable. Here one never hears of quarrels between Christians and Mussulmans, the population being exceedingly tolerant on both sides. The Russian administration has strictly forbidden all proselytising even on the part of the Orthodox Church. This wisdom has excellent results, contrasting favourably with the questionable effect of missionary work in other countries."

This opinion is not shared, however, by missionary workers, who state that *Russification* is very far from evangelisation and hinders it in many ways. The

Orthodox Church in Russia has lost in the last decade about 50,000 souls, who have reverted to Islam.

The same writer who speaks of the toleration of Moslems toward Christians in European Russia says in regard to Bokhara and Samarkand, that Mohammedan fanaticism here finds its centre. "Haughty officials pace the streets, ascetic mullahs proclaim the unadulterated truth, and the people still keep up their traditions, manner, and dress with almost demonstrative obstinacy."

The condition of Moslem women in Russia, except in some educated centres, is still deplorable. In Bokhara travellers say that woman is conspicuous by her absence. Architecture and domestic arrangements are influenced by the traditional seclusion of womanhood. When seen on the street they shrink at the sight of a stranger and veil themselves closely in all haste. Polygamy and divorce may not be as common as in some other Moslem lands, but general conditions are typical of Islam. There are even darker shadows in the picture than one would imagine possible. The *Frankfurtar Zeitung* recently gave an account of the sale of one hundred and fifty Moslem girls in the province of Saratoff to Turkish merchants, who took them to Tashkent and Samarkand. The story of womanhood in Turkestan finds pitiful expression in the words of a Christian worker:

> "When the heat of the day is over, the inhabitant of a Mohammedan town goes out for a walk to enjoy the evening coolness before the gates, and will sometimes pass the burial-grounds. Weeping and wailing come to his ear. Pitifully he will look at the figures of mourning women who are kneeling by the graves. But the sorrow which is revealed there is not always meant for the loss of some beloved one dead; very often women visit the

graves of their relations, or, if they have none, of saints, in order to weep out undisturbed and unheard their hopeless, desolate lives. In their houses they dare not give way to their sorrows for fear of their husbands, therefore they go to the dead in order to tell them their griefs!"

On the other hand, Moslem women in Russia are awakening to their new opportunities, and we read how a certain number of the educated classes sent a petition to the Duma to demand popular education for girls. A Moslem Congress, attended by forty delegates from European and Asiatic Russia, was held last summer at Petrograd, with the authorisation of the Minister of the Interior. The meetings reflected a strong determination among the Moslem subjects of Emperor Nicholas to uphold their religious, social, and educational rights. The establishment in Petrograd of a centralised authority to look after the interests of Mohammedans throughout the Russian Empire was advocated by many speakers.

"The Mohammedan woman in the light of to-day was also discussed, and her cause applauded when Akmud Kuramshin, a member of the first Duma, declared that without the education of women it would be impossible to effect progress among the Mohammedans."

"If certain old mullahs continue to proclaim from the mosques that women have no need of education," he said, "they simply speak from ignorance." Akmud went so far as to say every woman over twenty-one years of age should have a vote on questions affecting the community at large. In regard to matrimony, he contended that both parties should be asked before the marriage ceremony whether they were voluntarily entering into the contract. This, he said, would eventually put a stop to the idea that Mohammedan women were so many chattels.

The above-mentioned petition to the Duma closes with an appeal for women's rights in general, especially referring to the oppression of Moslem women by their own husbands on account of the mediæval legislation of Islam, and ended with this appeal :

> " O Moslem deputies ! duty calls upon you to plead the rights of Mohammedan womanhood. It is within your province to demand the passage of a law which will safeguard us from the oppression of our husbands, from their tyranny and the misery which they inflict upon us. We are the mothers of the nation, the friends of man, and it is upon us that the elevation of society rests. Therefore, if our husbands are not willing to cease this oppression, let them be aware that the day will come when they will be slaves. Then the entire Moslem race will be annihilated."

For some years a reform movement has also gone on among the Moslems in the Caucasus, with Tiflis as a centre. There is a great demand for education. One weekly newspaper is edited by a Moslem of liberal views and is striving its best to remove old prejudices and old traditions. A number of the Moslems in the Caucasus are very wealthy. One of them, a millionaire, has built a large college for the education of Moslem girls in Baku. In Tiflis a diglot edition of the Koran, Arabic and Turkish, has lately been published, and seems to have a wide sale. For many years the people of Tiflis have been longing for a university, and probably the Russian Government will soon grant them their desire. Missionary E. John Larson states, however, that " religious liberty, when it was granted to this part of Russia in 1905, had as a result that those Mohammedans who had been converted by force to the Christian Church, all returned to Islam." On the other hand, he speaks of more than thirty Moslems who experienced a change of heart and became connected with the Evangelical Church voluntarily.

Turning now to the question of missions to Moslems, as we have already stated, no Protestant missionary effort is permitted in the Russian Empire. But there are indications that after the war a new law of religious liberty may be possible and this hindrance removed. There exists a Greek Orthodox Missionary Society with headquarters at Moscow; annual expenditure, £32,422. This society supports several missions, including five among Moslems at Altai, Omsk, Tobolsk, a mission in Asiatic Russia, and the Orenburg mission in European Russia. The result of this work, however, is very small. In the year 1908 there were only forty-four converts from Islam to the Greek Orthodox faith in the whole Empire. Besides this mission there exist in Kazan two educational institutions to prepare missionary workers, where the Tatar and Arabic languages are taught, and also the Moslem faith from the controversial side. The anti-Christian propaganda of the Moslems, however, is stronger than these efforts. According to Mme Bobrovnikoff, the only satisfactory result so far in missionary activity among Moslems in the Russian Empire has been the work of Ilminsky and his followers.

> "Nicholas Ivanowitch Ilminsky (born 1822) was a professor of the Ecclesiastical Academy and also of the University of Kazan. He was a distinguished Orientalist, had thoroughly studied Arabic, Persian, Turkish, and several other Eastern languages, and was a corresponding

member of the Academy of Science at Philadelphia. In the year 1857 he began a translation of sacred books into the language spoken by the baptized Tatars; and in 1863 he founded in Kazan the first school for baptized Tatar boys and girls."

Ilminsky died in 1891, but his work was taken up by others; and from his central schools, put after his death under the direction of M. Bobrovnikoff, hundreds of religious schoolmasters and schoolmistresses went out as whole-hearted missionaries. A Translation Committee was founded in 1876, and parts of the Scriptures, stories, school-books, tracts, etc., were prepared for Moslem readers. The chief result of Ilminsky's life-work was to put an end to the conversion of numbers of aborigines to Islam. He hoped that the baptized Tatars would act as a leaven on the surrounding Moslem population, and that through them the Christian faith would gradually win; but as yet there are no signs that this hope will be realised.

The British and Foreign Bible Society reaches many of the Moslems in Russia through its various agencies, and is given special facilities by the Russian Government, both as regards free transportation of Scriptures and railway travel. Their agency at Tiflis has been a centre of light for all this region. The difficulties met with are, however, very great, especially in Moslem districts. Miss Von Mayer rightly remarks:

"But the one faithful witness, whose zeal never slackens, whose salt does not lose its power, which cannot be killed or silenced—the Word of God!—is on the field. The Gospel, translated into the vernacular of all or nearly all the Moslem tribes of European and Asiatic Russia, is within the reach of the Moslems, either in the missionary schools (in European Russia) or offered by the colporteurs of the Russian, but particularly of the British and Foreign Bible Societies. And, thank God, the number of copies sold or given to Moslems shows a steady increase. Whilst this agent is at work, the Word of God itself, let us not despair of Moslems in Russia finding the way to Him who is Truth and Life ! "

Meanwhile we can only wait patiently until the door of access is opened, strengthening by faithful prayer the hands of those who here and there are sowing the seed of the Word among these millions.

CHAPTER V

ISLAM IN SOUTH AFRICA

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In our study of the Moslem problem, it will not do to neglect the border marches in Africa and Malaysia, where Islam is winning pagan tribes; nor is it wise to omit such isolated groups of Moslems as are found, for example, in Trinidad and British Guiana. The number of Moslems in these places may be small, but Islam often makes headway where least we expect it.

A letter recently received from the Rev. S. Garabedian, in Cape Town, South Africa, calls attention to the spread of Islam in South Africa among white as well as the coloured races. The converts are not only from natives, but from Europeans and half-castes. The writer is a missionary of the Society for the Propagation of the Gospel, who has spent ten years in North India. He says:

"I can assure you that I am no alarmist. I have seen ten years' active Mohammedan service in and near Delhi. I was born and brought up in Turkey, lived seven years in Jerusalem, so that when I say that Mohammedanism is playing havoc here, it is no exaggeration, and something must be done. There are whole streets which once were Christian but are now Mohammedan, and in some streets every other house has had one or more of its family become Mohammedans. Mixed marriages are very common indeed. Families and relations are half Christians and half Mohammedans;

not because they were once Mohammedans, but the reverse."

The facts he gives are sufficiently startling and so well corroborated by photographs and the testimony of other workers, that they should awaken prayer and new missionary effort for Moslems in this part of the world.

The total Moslem population in South Africa, according to the Colonial Office List, London, 1913, is as follows:

Cape Province	24,189
Natal	13,475
Transvaal	8,193
Orange	47
Basutoland	8,000
Total	53,904

This total is not large in proportion to the whole population of more than eight millions, but the present activity of Moslem propagandists, both Malays and Indian Mohammedans, should be arrested for the sake of the native Church. This was conclusively shown by Mr. Gerdener in his recent book, *Studies in the Evangelization of South Africa.* Speaking of the Moslem peril he said:

> "Even the Southern base will not be safe against such odds. It is in the light of the whole African problem of the challenge of Islam, of the struggle of the central tribes, that we must view the South African position. The crisis in Africa constitutes this emergency."

What are the facts as regards the situation to-day? For years there has been a movement on the part of the Malays and of Indian Mohammedans to win over the white and coloured, whether Christians or Jews, in South Africa. The Malays, we are told, are active in this work for two reasons. One is their desire of winning merit and paradise by the conversion of Christians to Islam. The other is by mixed marriages to make their race whiter.

The Indian Moslems are influenced by similar motives. Although many of them have their own wives and children in India, they also marry white women and girls by Moslem rite, and adopt orphans or neglected children.

Many of the facts communicated to me by my correspondents cannot be published, but the evidence given is incontrovertible. We are told that there are men whose sole object is to ruin girls and win them over. "For this end they put on English caps and assume a Christian name. Malay women are always on the watch to get any child by any means they possibly can." It seems that many of the Christians are so ignorant that they speak of the mullah as a priest, and the mosque as a church, and the Koran as the Bible. To quote once more from our correspondent:

> "There are some Arab, Egyptian, Indian, and Turkish propagators of Mohammedanism, who are very actively engaged in spreading their faith up and down the country by Koranic schools, charms, sorcery, threats, and immorality. Many make a practice of taking a Christian wife, and after he has made sure of her he leaves her and takes another, and yet another. The law in this country does not recognise Mohammedan marriage as legal, and recognises concubinage; but to the Mohammedan it is proper marriage plus conversion, so they strive to have as many Christian wives as they possibly can, and they cannot be punished either for polygamy or for desertion, as the marriage is not considered legal.

> "It is painful beyond description to see everywhere white and coloured, who once were Christian or Jewish children, now adults bearing Mohammedan names, wearing the Malay head-dress, often, alas! decorated with charms; and it is marvellous to see what a difference this has brought about—moral deterioration, aloofness, hatred, antagonism to their former co-religionists and nationality."

Moslem schools are being opened everywhere in South Africa, and many of the pupils still bear baptismal names.

The children are taught the Koran daily, and some of the schools receive Government grants. Among the children, we are told, there are some who are pure Dutch and English, so that the better classes are being drawn in, and it is no wonder that some of these marry and become Moslems. Thirty-seven distinct instances are given of Europeans, Dutch, English, and German, who have been won over to Islam. These instances are said to be typical. We give only seven:

> "Father Scotch, station-master, died, leaving five children; daughter barely fifteen, married by Malay rite to Indian without consent of objecting parent; had a child before she was sixteen, which died. Doctor attending said she had no business to have a child at her age and physical development. Rescued, but eighteen months' best treatment and care barely restored her to health. There is much that cannot be written.
>
> "Both parents English; daughter fifteen, married by Malay rite to Indian without consent of parents and taken to India, shut up in zenana; writes painfully sad letters to parents; father and mother broken-hearted.
>
> "Both parents pure Dutch; daughter married by Malay rite to Malay. Story cannot be related.
>
> "Dutch, said to be orphan, at age of fifteen married to Malay; child died, husband fined, girl left him and went

into service. Regularly persecuted by Malay husband, and threatened.

"Father Dutch, mother slightly coloured; placed on Robben Island, brought away by Malay, now in mere rags, ill-treated and enslaved.

"Father white, mother coloured; daughter organist, married to Indian by Malay rite without consent of parents, has shop next door to a chapel.

"Scotch girl, parents dead, one sister married bank-manager, brother in mounted police, sister living on private means, she herself married to Arab, became Mohammedan through Malay trick."

A number of mosques have been built in various parts of South Africa, Natal, Port Elizabeth, and Cape Town within the last twenty years. There are no less than forty mosques in Cape Town district alone.

The result of these intermarriages can only lead to the degradation of the white race socially and morally, not to speak of the spiritual atrophy which must result. A correspondent writes:

"We see a white woman and her white son standing on the stoop in company with the second or third wife of her lord and master, 'doekje' on her head, in a long nightgown dress, and wooden shoes, looking dejected. We talk to her—she does not seem to understand, and has nothing to say. How should she, since she is out of her proper sphere, and wonderfully depressed! We step into her house; the rooms are bare, but not devoid of dirt, no vase, no decoration, no picture, except that of the Sultan and that of Mecca. At last we have found the secret. She has no sympathy with her white people; the white people's nationality is no longer hers, for she has learned to look to the Sultan as her king, and to Mecca, the uncivilised Arabian desert town, as her ideal."

All missionaries seem to be agreed that Islam is no stepping-stone toward Christianity for the pagan tribes of Central Africa and East Coast, but exactly the reverse. If Islam is no blessing for pagan races in the Dark Continent, how much less can we afford to see it absorb native Christians in South Africa, unless we secure a new base for the conquest of the whole Continent.

One who knows the situation thoroughly writes:

> "No one can deny from the standpoint of both Christianity and civilisation that for the white and coloured, lapsing implies degradation. What is known as Malay marriage is in reality concubinage. The ideals of home so dear to ourselves become utterly impossible under such a system, where a woman is taken and discarded at the man's whim and will.
>
> "There is at least one aspect of this problem which must strike home to all of us who live in South Africa. The coloured people are chiefly affected, that is to say, the class which becomes an easy prey to Mohammedanism is that from which for the most part we obtain the women and girls who have the care of our children at their impressionable age."

A Roman Catholic missionary writes as follows concerning the methods and results of the present activity:

> "I began to realise how easily people will fall into superstition when, as in this country, it crouches at the door. One can hardly help admiring the enterprise of the Malay sorcerer, who defies the law, relying, with good reason, apparently, on the shyness of his victims securing for him immunity. A walk through Cape Town will convince one with any knowledge of its history that, as a Devonshire girl, one of many victims, said the other day, the Malays want to whiten their race. One sees so large a proportion of European eyes and faces under a fez or a doekje. The roll, too, of any list of Malays will have a

large proportion of European names. Among the so-called 'churchwardens' of a mosque at Paarl comes the names, Du Toin, Domingo, De Vos, Groenwald—note both Latin and Teutonic elements."

The leading men of the Cape Town Mohammedans are educated. They have a number of high schools and colleges in close touch with the Pan-Islamic movement of Cairo and Constantinople.

The pilgrimage to Mecca from South Africa is steadily increasing, especially on the part of the coloured population. Socially, the Mohammedans are getting complete control of certain trades, such as that of tailor, mason, fruit and vegetable sellers, and carriage drivers.

The only hopeful feature about the situation seems to be that some of the missionary societies are beginning work among Mohammedans, and are being roused into preventing further inroads among nominal Christians.

Mr. Garabedian and his associate write, concerning their work at Cape Town:

"For the time being the greater part of the work lies in seeking for and winning back those Christians who through ignorance and sin have lapsed from the Faith and become Mohammedans. During the past year some, who were on the verge of lapsing, have by timely ministrations of exhortation and sympathy found strength for recovery, and grace to begin an earnest Christian life.

"Much work has been done of a really valuable and permanent nature, in following up and investigating cases reported to us, where children, both white and coloured, had been given over to Mohammedans and adopted by them. In many instances it has been found possible to restore such children to the care of a Christian home."

CHAPTER VI

WHY ARABIA?

“ It is strange how seldom our attention is directed to Arabia. Here is a region of Asia, larger than India proper, the largest peninsular projection indeed of any continent, which has begotten the greatest of all rivals to our creed, and lies along the main highway of our hemisphere ; but hardly once a year does an event within its boundaries receive more than passing mention in our journals. Nevertheless, changes seem to be taking place behind its border ranges which may not be without importance to ourselves.”—The London *Times*.

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CALIFORNIA

CHAPTER VI

WHY ARABIA?

THE editor of the *Encyclopedia of Missions*, in an article on the unoccupied fields of the world, raises the question whether it is good mission strategy to fight against great obstacles in some of these hard fields, while other populous lands are wide open and eager for the Gospel. "Religious fanaticism," he says, "is a problem in such countries as Afghanistan, Baluchistan, and Arabia, while the attitude of the state religion in Siberia, Indo-China, and Tibet is an obstacle which is most serious. A serious question may be raised here, namely, that of the wisdom of expending force in overcoming the difficulties connected with all these lands, *except possibly Arabia*, when the missionary contingent is so meagre and is needed so sorely in countries where there is perfect freedom of action and a greater number without the Gospel."

The italics are ours, but why is *Arabia* excepted? Surely because of its strategic importance, which is second to no other land in the world to-day. The importance of Arabia is out of all proportion to its area and poplation. Its strategy is sevenfold.

I. *Geographically.*—Arabia lies at the cross-roads of the commerce of the world, and it was once and will soon become again the bridge between Asia and

Europe, the causeway between Asia and Africa. The importance of the coming Baghdad Railway, which will bring together India and England by a direct route through the Persian Gulf and the Euphrates Valley, cannot be over-estimated. The Mecca Railway, with a branch to Jiddah, will greatly increase the pilgrim traffic and develop commerce in the Red Sea. Although Arabia has a population of only eight millions, it has an area of nearly a million square miles—four times the size of France, and larger than the United States east of the Mississippi River.

II. *Politically.*—A writer in the New York *Journal of Commerce* recently said, "We have, from time to time, endeavoured to make it plain to our readers that since the effective arrest of Russian ambitions in Eastern Asia, the international centre of Asiatic politics must be sought in the Persian Gulf." Arabia is the fulcrum of future politics in Asia.

The present political condition in Arabia deeply interests not only Great Britain and Germany, but France and Russia. Turkish rule exists in only three of the seven provinces, and British influence obtains along the entire coast of the Persian Gulf and the Indian Ocean. The Persian Gulf has practically become an English lake, and British rule has extended far inland from Aden, while her influence is supreme in the province of Oman.

"A foreign power," said Dr. Rohrbach in the *Spectator*, "holding the harbour of Kuweit, could close or open the entire European trade with India by the Baghdad route in the middle, at the most vital spot. To England, as soon as the Baghdad line is running, Kuweit would be, if not wholly, very nearly as important a position as the entrance to the Suez Canal. If we do nothing to stop England from holding Kuweit, we virtually renounce in the future the power to turn to our account the immense commercial and political consequences of the Baghdad route to Southern Asia."

According to Dr. Rohrbach, if Germany is to seize the trade which England has hitherto monopolised, now is the time to act, before the Russian engineers have brought their railway to Bandar Abbas, whence it will undoubtedly be extended along the Gulf to Bushire and Busrah. He appeals to Germans to remember their diplomatic successes in Siam and on the Yangtsze and take their courage in their two hands. To shrink back now from an opportunity so favourable, he urges, would be throwing away a winning card, and he concludes with the words, in emphatic type: "Kuweit must remain Turkish."

In Yemen, the rule of the new Turkish party will result in an open door for the Gospel throughout all that populous province. Politics and missions are closely related in these days of commercial expansion, and there may be a partition of Arabia, as there was of Africa, or, at least, the opening of doors closed for centuries will follow exploitation and political and commercial ambition in the neglected peninsula. We must unfurl the banner of the Cross *now* in every one of the provinces.

III. *Because of language.*—Arabia is important because of the Arabic speech. Some time ago a typewriter firm, in advertising a machine with Arabic characters, stated that the Arabic alphabet was used by more people than any other. A professor of

Semitic languages was asked: "How big a lie is that?" He answered: "It is true."

According to this authority there are no less than five hundred million people who have adopted the Arabic alphabet, while the Arabic language is spoken by at least forty-five millions. The Arabic language is growing in influence and power, and is one of the great living languages of the world. The Arabic Koran is a text-book in the day schools of Turkey, Afghanistan, Java, Sumatra, New Guinea, and Southern Russia. Arabic is the spoken language not only of Arabia proper, but forces the linguistic boundary of that peninsula three hundred miles north of Baghdad to Diarbekr and Mardin, and is used all over Syria and Palestine and the whole of Northern Africa. Even at Cape Colony and in the West Indies there are daily readers of the language of Mohammed.

Arabic literature is found throughout the whole Mohammedan world; and the Arabic language, which was the vehicle for carrying Islam, will yet become the great vehicle for the Gospel in Africa and Asia among the Mohammedans. The Arabs themselves say: "Wisdom hath alighted upon three things—the brain of the Franks, the hands of the Chinese, and the tongue of the Arabs." This wonderful, flexible, logical speech, with its enormous vocabulary and delicacy of expression, can only be won for Christianity when Arabia is won for Christ.

IV. *Because of the Arabs.*—Two religions contend for the mastery of the world—Christianity and Islam; two races are striving for the possession of the Dark Continent—the Anglo-Saxon and the Arab. No race has shown itself so strong as a colonising power or so intrepid in the genius of exploration as has the Arab race. The Arabs crossed Africa long before Livingstone, and had reached Canton in China in sailing ships twenty years after the death of Mohammed.

Physically, they are undoubtedly one of the strongest and noblest races of the world. Baron de Larrey, Surgeon-General of the first Napoleon, said :

> " Their physical structure is in all respects more perfect than that of Europeans ; their organs of sense exquisitely acute, their size above the average of men in general, their figure robust and elegant, their colour brown ; their intelligence proportionate to their physical perfection, and without doubt superior, other things being equal, to that of other nations."

Intellectually they have a glorious history and literature, and take second place to no other race, while for religious enthusiasm and devotion there is no people that can compare with them. If this race can be won for Christ, they will do for Him what they once did for Mohammed. It is a virile, conquering race and not a dying one.

" It surely is not without a purpose," says Edson L. Clark, " that this widespread and powerful race has been kept these four thousand years, unsubdued and undegenerate, preserving still the simplicity and vigour of its character. It is certainly capable of a great future ; and as certainly a great future lies before it. It may be among the last peoples of South-eastern Asia to yield to the transforming influence of Christianity and a Christian civilisation. But to those influences it will assuredly yield in the fulness of time." Is that time now ?

V. *Because of Islam.*—What Jerusalem and Palestine are to Christendom, this, and vastly more, Mecca and

Arabia are to the Mohammedan world. Not only is this land the cradle of their religion and the birthplace of their prophet, the shrine towards which for centuries prayers and pilgrimages have gravitated; but Arabia is the stronghold of Mohammedanism, the religious centre of this world-wide faith. Every year thousands of pilgrims from the most distant Mohammedan lands come to Mecca, and the occupation of Arabia by Christian missions is a challenge not only to the Arabs, but to the entire Mohammedan world. In 1888 Mackay of Uganda made a strong plea for missions in Arabia for the sake of Africa, and asked that "Muscat, which is, in more senses than one, the key to Central Africa, should be occupied by a strong mission. It is almost needless to say that the outlook in Africa will be considerably brightened by the establishment of a mission to the Arabs in Muscat."

Because of its religious importance and pilgrim centres, Arabia is in closest touch also with India, Malaysia, and Central Asia. The influence of the Arabian Mission, since it was established, on missions for the Mohammedan world, has been such that if it could point to no other results, this indirect influence would have justified its inauguration and all the years of service.

VI. *Because of results.*—Since 1889, the Arabian Mission has sent out twenty-nine missionaries to the field—sixteen men and thirteen women. During that time one has been recalled and one permanently invalided, while five have gone to their reward, leaving twenty-two still on the roll of the Mission. The entire amount of money spent during these years has not been over $250,000 in the work, both at home and abroad, for Arabia.

The east coast of Arabia has been definitely occupied by a permanent mission plant at three stations. "In all Eastern Arabia," says Dr. Cantine, "the dense ignorance regarding true Christianity has been enlightened, inborn and traditional prejudices have been dispelled, indifference has given place to interest, and the aforetime Kafir, or unbeliever, has become the present-day friend."

The Mission can point to a total circulation of over 62,000 copies of the Scriptures, mostly in the Arabic language and purchased by Moslems. Medical missions have disarmed prejudice and opened the way into the interior. In the year 1908, 5784 copies of the Scriptures were sold, and the medical missionaries reported 29,412 patients treated.

Nine colporteurs are employed by the Mission, and in one year they travelled 3530 miles in visiting 486 towns. Regular preaching services are held at all of our stations, attended by Moslems as well as Christians; and although the number of converts is small and there is as yet no Church organization, there are those who are enduring reproach, suffering shame and the loss of property and liberty for the sake of Christ. The number of inquirers is increasing, and the seed sown is beginning to bear fruit.

VII. *Because of unfulfilled prophecy.*—The future is as bright as the promises of God. There is no land in the world and no people (with the exception of Palestine and the Jews) which bears such close relation to the Theocratic covenants and Old Testament promises as Arabia and the Arabs. The promises for the final victory of the Kingdom of God in Arabia are many, definite, and glorious. These promises group themselves round seven names which have from time immemorial been identified with the peninsula of Arabia: Ishmael, Kedar, Nebaioth, Sheba, Seba, Midian, and Ephah.

The sixtieth chapter of Isaiah is the gem of missionary prophecy in the Old Testament, and a large portion of it consists of special promises for Arabia:

> "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba (South Arabia or Yemen) shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the house of My glory."

These verses, read in connection with the grand array of promises that precede them, leave no room for doubt that the sons of Ishmael have a large place in this coming glory of the Lord and the brightness of His rising. It has only been delayed by our neglect to evangelise Northern Arabia. And then shall be fulfilled that other promise significantly put in Isa. xlii. for this part of the peninsula: "Sing unto the Lord a new song, and His praise from the end of the earth . . . let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains." It is all there, with geographical accuracy and up-to-date; "cities in the wilderness," that is Nejd under its present government; the Kedarenes forsaking the nomad tent and becoming villagers; and the rock-dwellers of Medain Salih! "And I will bring the blind by a way they knew not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight." The only proper name, the only geographical centre of the entire chapter, is KEDAR.

These unfulfilled prophecies, together with the command of Christ and the presence of Arabians at the first Pentecost, should inspire us to pray the more: "O that Ishmael might live before Thee!"

CHAPTER VII

THE IMPENDING STRUGGLE IN WESTERN ASIA

"We are confronted with an opportunity and a responsibility never before faced in the same peculiar form, and in the same degree, by any missionary society. . . . These opportunities will not indefinitely remain. They are ours to-day."—James L. Barton.

"It is increasingly evident that at present there is a wide open door for aggressive evangelistic work among Moslems throughout the whole of Persia, and a feeling of responsibility on the part of the whole missionary body in Persia for the speedy evangelisation of the country."—Rev. F. M. Stead.

"If the Church rouses itself to evangelise Arabia, Islam is doomed, and must sooner or later take its place among the religions that have preceded it in the land of the Arab."—Rev. J. C. Young, M.D.

CHAPTER VII

THE IMPENDING STRUGGLE IN WESTERN ASIA

MOHAMMED was a true prophet at least once in his life. He taught that among the signs of the coming end of the world and of the fulfilment of Islam's desire would be the rising of the sun in the West. It has risen. From the uttermost Western confines of the caliphate's temporal empire marched the Albanian troops carrying upon their banners, " Liberty, equality, fraternity, a constitution." This was the first proclamation of the new era, and the dawn of liberty for all Western Asia. Those who read the papers and pray for the coming of God's Kingdom, and who remember that only a few years ago, at the Cairo Conference, a company of veteran missionaries—some of whom had been fighting the battle for fifty years—knelt in prayer before a map of the Moslem world and prayed God to give liberty, are still rubbing their eyes with astonishment at what God has wrought. More surprising and sudden than the transformation effected by Alladin's lamp in the *Arabian Nights* have been, not the fictitious, but the real and stupendous changes which God's Spirit and God's providence have wrought in Western Asia. Instead of universal espionage, freedom; instead of despotism, constitutions and parliaments; instead of a press that was gagged and throttled, a free press; instead of a grinding system of passports and permits, free emigration and immigration all over Persia and Arabia and Turkey; instead of banishment, amnesty; and instead of despotism ruling in the capitals against the rights of the people and crushing them down, Abdul Hamid, the tyrant, deposed, and parliaments sitting in Teheran and in Constantinople. The great army of spies, numbering forty thousand, and said to cost two million pounds a year, has been abolished and the peoples of Turkey and Persia, blindfolded, gagged, and manacled for centuries, are almost delirious with new-found liberty. The Damascus Railway has reached Medina, and electric lights are burning over the Prophet's tomb. What hath God wrought in these last few years throughout the vast region of Western Asia!

Turkey, Persia, and Arabia, the three great Moslem lands of the Nearer East, have experienced greater industrial, intellectual, social, and religious changes within the past five years than befell them previously in the last five centuries. Nevertheless, the most sane statesman and the most thoughtful missionaries are agreed that nothing has ended in Turkey or in Persia; but something has begun in those lands, which every eye is strained to understand.

Western Asia no less than Eastern Asia should rivet our attention because of the impending struggle between the Cross and the Crescent for supremacy, a struggle that is inseparable from the awakening of those great lands. The populations there are smaller, the areas are more limited, the races may not have the same mental and moral calibre—though their inferiority is not proven; but the influence of Western Asia has always been world-wide, and if the Moslem peril in Africa is a real peril and a real menace, the security against that peril and the cure for that menace is found in Western Asia, because Western Asia has always dominated the thought of Africa.

I desire to call attention to three aspects of the impending struggle throughout the whole of Western Asia. First, to the greatest battlefield, and to the forces which already are prepared for the work of God. In the second place, to the nature, the origin, the character, the issues of the struggle. And, finally, to the certainty of coming victory.

I. What is the battlefield of Western Asia? Its area includes no less than 2,600,000 square miles, ten times the area of all France, or nearly that of the whole of the United States; and in it there is a population of no less than 36,000,000 souls. Leaving out for the moment all that part of Central Asia which by its ideals and ideas, its religion and its language, belongs to Western Asia, the great heart of Asia—Afghanistan, Russian Turkestan, Khiva, Bokhara, and Chinese Turkestan—we have before us in Persia, Arabia, and the Turkish Empire, including Syria and Palestine, a population of no less than 36,000,000 people. Of these, 30,000,000 in round numbers are Mohammedans. I am leaving out of the problem—although, thanks be to God, He has not left out of the solution—the 6,000,000 of those who, in spite of fire and sword and dungeon, have remained true to the faith of their fathers; I mean the members of the Oriental Churches. But for our present consideration we have a massed population of 30,000,000 Mohammedans, which inhabits three countries, bearing a very strategic relation to the whole Mohammedan world. Arabia is the cradle of its creed, Persia of its philosophy, Turkey of its politics.

Persia, in a real sense, has for many centuries been the intellectual and religious hub of all Central Asia. She wields an influence in the Moslem world to-day, and has had an influence for over a thousand years, out of all proportion to the number of her inhabitants or the character of her people. I refer to the influence of Persia as a disintegrating power in the Mohammedan world. Mother of Moslem heresies, this land has been the centre and source of authority for all Mohammedans who were not of the orthodox party. The Babiis found their leader and their strength in Persia. Every movement against orthodox Mohammedanism has arisen in that wonderful country of Aryan blood and thought which rebelled against the bald monotheism of the Semites from the deserts of Arabia. Here Aryan thought has largely modified the Semitic creed. From Persia Mohammedan mysticism, poetry, and philosophy have gone out on the wings of literature to the ends of the world. And to-day, not only by the camp-fires of the Sahara desert or in the mosques of India and Java, but even in Oxford and Berlin, you find students of Hafiz and Omar Khayyam and Jelal-ud-din.

The Turks are a ruling race. They have often been greatly abused in the public press, but in family life and as specimens of strong, manly character, they are, as every missionary to Turkey will testify, high in the scale of the family of nations.

In natural resources Turkey is the fairest and richest portion of the Old World. Under a good government, these undeveloped resources would make her one of the richest countries in Asia. Her population includes a great variety of races and religions, each able to contribute something of real worth to the assets of national greatness. The Albanians, the Armenians, the Greeks, and the Kurds have vigour of manhood, pride of race, and a splendid history of leadership in the past, while the Ottoman Turks are all of them born rulers and warriors.

Turkey has for four hundred years held the caliphate, the papacy of the Moslem world. In the hands of the Caliph are the old mantle of Mohammed, signifying his prophetic authority, and the sword of Mohammed, signifying his political dominion; and every part of the Moslem world, every Friday at noon prayer, remembers the great political capital and prays Allah to bless the temporal ruler of the Moslem world.

What Jerusalem and Palestine are to Christendom, this and vastly more Mecca and Arabia are to the Mohammedans. They are the centre towards which for centuries prayers and pilgrimages have gravitated. How the largest Student Volunteer Convention shrinks in comparative size when you try to imagine the audience that collects, not in a half circle, but in a perfect circle, round the Kaaba, the Beit Allah — an audience of 70,000 pilgrims.

And they have been gathering there yearly for thirteen centuries, without attractive music or speakers, crowding from every part of the Moslem world to the heart of Islam for the deepening of their spiritual life. That typifies the strategic importance of Arabia.

Arabia also lies at the cross-roads of the commerce of three continents. It is the causeway into Africa, the bridge between Europe and Asia. And to-day there is in North Arabia a struggle to make that great old highway of history, Mesopotamia, the highway of the modern nations. The goal of the game is the commerce of all Asia. The pawns are the Arabs and the Turks ; the players, the German Emperor and the King of England ; the checkerboard, the great Mesopotamian Valley. When the Turkish Sultan gave Germany concessions for the Baghdad Railway, he also gave the right to control Turkish soil no less than twelve miles on each side of that railway for 1200 miles across the whole of North Arabia. And although Germany was checkmated when Great Britain took Kuweit, she is pushing ahead with her railway. On the other hand, Sir William Willcocks, the wizard of the Nile, has been sent by the Young Turks to open irrigation works and flood three million desert acres with new life and make the desert to blossom like the rose.

According to the New York *Journal of Commerce*, and on the authority of Captain Mahan, the future international centre of Asiatic politics must be sought in the Persian Gulf. The present political condition, therefore, of Arabia deeply interests not only Great Britain and Germany, but France and Russia. Turkish rule exists in only three of the seven provinces, and British influence obtains along the entire coast of the Persian Gulf and the Indian Ocean. The Persian Gulf has become an English lake, and British rule has extended far inland from Aden, while her influence is supreme in the province of Oman. Within the next few years the Tigris-Euphrates basin is destined to be the scene of the greatest contest for commercial supremacy since the partition of Africa.

These three great nations, then, form the arena of the conflict. And what are the populations? The Turkish race, the Persian race, the Arab race, three of the ruling races of the world. The Persians are the Frenchmen of the East; the Turks, in a real sense the Germans of the East, with the same military aspirations, the same military character; and the Arabs, the Anglo-Saxons of the Orient. Such is the arena, and these are the ruling races—not to speak of other strong peoples, the Albanians, the Armenians, the Kurds, who have all shown magnificent energies in the history of politics and religion.

Asiatic Turkey already has a total of two thousand seven hundred and fifty miles of railway. This, with the splendid harbours and river navigation, makes the greater part of the Empire accessible. And in that vast area what are the forces? Over six hundred Protestant missionaries are now at work in Persia, Arabia, and Turkey, and mission stations are dotted all over these countries: Constantinople, Salonica, Adrianople, Smyrna, Baghdad, Aleppo, Beirut, Brussa, Kaisariyah, Mosul, Mardin, Adana, Jerusalem. Why do I give the names? Every name is eloquent with the sacrifice of life and love and tears, and no less eloquent with potentialities for the coming conflict—Trebizond, Diarbekr, Tabriz, Teheran, Ispahan, Kirman, Yezd, Shiraz, Aden, Muscat, Bahrein, and Busrah. There is not in the entire territory a single city of all those given in the *Statesman's Year Book* as having a population exceeding twenty thousand which is not already occupied, save Mecca, Medina, and Kerbela, still closed by the hand of fanaticism because they are sacred cities. This is the finger of God. If there is to be a struggle in Western Asia—and who will deny that there is?—that struggle has been already decided strategically by the preoccupation of every important centre, through the hand of God's providence, by Christian missions. In this mighty conflict our weapons are not carnal; the only weapon we have is love; the only sword we have is the sword of God's Word.

In all five of these Moslem lands, Turkey, Palestine, Syria, Persia, Arabia, our missionaries are engaged in educational, medical, and evangelistic work. The Bible has been translated into all the languages of Western Asia, and a large Christian literature prepared for its polyglot people. At the Beirut press alone sixty million pages of Christian books were printed in a single year, and in one month orders were on file for a hundred thousand copies of the Arabic Scriptures, including eighteen cases of Bibles sent to Shanghai for the Moslems of China! What stronger proof can be given of the strategic importance of Syria in the evangelisation of the Moslem world? And who can measure the influence and power of such great educational centres as Robert College, the Syrian Protestant College, and similar institutions at Marsovan, Aintab, Smyrna, Tarsus, Marash, and Teheran? Robert College has for the past thirty years educated and trained fifteen nationalities in the principles of justice and self-government, and made possible the present new era in Turkey. "It was you Americans," said a Turk to President Tracy of Anatolia College, "who, coming to Turkey, found us in darkness and showed us the way to the light." The American missionaries were the pioneers of modern education in every city of Western Asia. Two score mission hospitals and dispensaries dot the map from Constantinople to Aden, and from Smyrna to Kirman. Medical missionaries have not only disarmed suspicion and prejudice, but have won the lifelong friendship of tens of thousands of the people. One hospital in Arabia had 13,397 out-patients last year!

The march of Western civilisation and the work of missions in all these centres, with the stirring of God's Spirit in the hearts of the people so long under bondage and oppression, have precipitated a conflict and a struggle which is inevitable and which none can hold back.

II. What is the nature of the conflict? The coming struggle will be not solely religious, but an educational, industrial, social, and political upheaval in which religion plays a chief part. The Turks themselves see what is coming. In a leading editorial in one of the most influential Turkish papers appeared these words:

> "The Moslem world is in the throes of regeneration which will affect its social as well as its political condition, and, indirectly, must concern its ecclesiastical affairs. It will undoubtedly have the same influence that the reformation of Luther"—mark the words—"and the French Revolution had upon society and culture. The dethronement of three absolute monarchs in three independent Mohammedan states is a novel chapter in the history of our religion and calls for grave reflection, fellow Moslems. The social and economical affairs of a nation, as well as its religious affairs, are absolutely allied to its politics, and there cannot be a serious disturbance in the one without having a great influence on the other. It means either a decay or progress, because there is no such thing"—wonderful words from Turkey—"because there is no such thing as rest or stagnation in society."

These words, coming from an authoritative source, put before us the real nature of the struggle. It is fourfold: between two political parties, between two civilisations, between two religions, and ultimately between two great leaders.

First of all—there is the struggle between two political parties, the party of progress and the party of conservatism, the party of the Constitution and the party of the Royalists, the party of the old Koran and the party of the new régime. By whatever names they are called, it is simply the repetition of history—the Liberals, the Radicals, as opposed to the Conservatives; those who would change the order of society, and those who would hold to the ancient order. It is worthy of remark that the revolutionary parties both in Persia and Turkey were not anti-Islamic nor Pan-Islamic, neither professedly religious nor irreligious in character: they were the voice of the people crying for liberty, the expression of general social discontent.

For many years the better class of Persians, Turks, and Arabs had freely acknowledged the ignorance, injustice, and weakness of the Moslem world, and were groping for a remedy. The fuel was ready in the educated class who dared to think; the spark that kindled the flame was the victory of Japan over Russia, which had its influence throughout all Asia and proved that Asiatics can hold their own against Europeans, and that a new nationalism is the only remedy against foreign occupation in lands like Persia and Turkey. But how shall the new nationalism deal with the old religion? Here is the struggle.

The brief history of constitutional government in Persia has already proved the reality of the conflict. The Persian Constitution was ready for adoption, when the leaders were compelled to preface the document with an article accepting the authority of the religious law of Islam as final; not only the law of the Koran, but the traditional law of Shiah interpretation. "One might as well bind together the American Constitution and the Talmud," says Dr. Shedd, "and make the latter supreme and inviolable." And Lord Cromer in his *Modern Egypt* states that it has yet to be proved whether Islam can assimilate civilisation without succumbing in the process. He adds: "Reformed Islam is Islam no longer."

The political question to-day in Persia and in Turkey is whether the old Koran or the new Constitution shall have the right of way. Although the Sheikh-el-Islam has publicly declared that "The Turkish Parliament is the most exact application of the Koranic law, and constitutional government is the highest possible illustration of the Caliphate," we have a right to doubt his assertion—remembering the thirteen centuries of Moslem intolerance and despotism. Those who read the Koran in Morocco, Eastern Turkey, and Arabia have not yet discovered its constitutional principles, and the reaction against the new Sultan and the new parliament is already deep and widespread. One of the most prominent dailies in Cairo advocated the restoration of Abdul Hamid, while in Yemen a new Mahdi has appeared whose followers number twenty-five thousand. He preaches the old religion, and by his authority liars are punished by the pulling out of the tongue, and thieves by the amputation of the hand.

The conflict between the Old and the Young Turkish party is not only inevitable, but is irreconcilable. Both parties are animated by the same patriotism, but their ideals are wholly different and contradictory. For the Old Turks Islam is an end;

for the New Turks it is not an end, but only a means. The New Turks are hoping to put the new wine into the old bottles by carefully diluting it, while the Old Turks have no use for the new wine at all. In the present Turkish Parliament, out of two hundred and fifty-six members, two hundred and thirteen are Moslems, and it would be safe to say that the vast majority are at heart opposed to any change in the real character of Islam, and will fight to the end to make it the only religion of the State.

Islam does not believe in a State Church, as Lord Curzon has pointed out, but in a Church State; and Lord Cromer has shown in his *Modern Egypt* that the three great defects of Islam—the position of womanhood, its unchanging civil law, and its intolerant spirit—are for ever incompatible with real progress. When a man so well informed as Lord Cromer says it is impossible, we must not be too ready to believe that the promulgation of a paper Constitution is enough to ensure Western Asia at once the rights we have purchased for ourselves in the course of centuries at a great price. The conflict is not merely political, but industrial and social. It is a struggle between two civilisations; between the ideals of the Moslem world and those of Christendom. Islam has run its roots deep for thirteen centuries into all the ideals of the East. Architecture, art, music, social life, language, literature—all these by their presence, or by their absence, proclaim the power of Mohammed and his faith. You might as well try to pick out the fossils from a limestone rock with your finger nail as to remove from Arabic literature the traces of Mohammedanism.

The clash of modern civilisation against the teachings of Islam is evident on every hand. When it was ~~proposed to adopt European~~ time for Turkey, the clerical party made such an uproar that the President of the Chamber was compelled to leave the House and the motion was withdrawn. So the days continue to begin at sunset, and watches must be reset every day because of the Koran. The new railway to Mecca is fitted up with a chapel car in the shape of a mosque. This car allows pilgrims to perform their devotions during the journey, and has a minaret. Around the sides are verses from the Koran, a chart at one end indicates the direction of prayer, and at the other end are vessels for the ritual ablutions. Will the orthodox Arabs consider such *prayer de luxe* in accord with Mohammed's teachings? As long as Mohammed and his teaching are the ideals of conduct and the standard of character, there must be this clash between modern civilisation and the unchangeable standards of Arabian mediævalism. If it is impossible to change the curriculum of El Azhar University in Cairo, will that institution or Robert College control the thought of Western Asia?

When freedom was proclaimed in Persia and Turkey, newspapers sprang up like mushrooms, and nearly all of them were advocates of liberty, equality, and freedom. In Teheran the names of the journals themselves were indicative of progress. The newsboys cried out their wares and sold copies of *The Assembly*, *Civilisation*, *The Cry of the Country*, *The True Dawn*, *Progress*, and *Knowledge*. The French *Revue du Monde Musulman* published a list of no less than seven hundred and forty-seven newspapers and magazines which had been issued in Turkey since 24th July 1908, the birthday of liberty. The old order of the press has gone. Censorship has ceased, but whither is the new journalism drifting? It is very significant that some of the leading papers are already the mouthpieces of intolerance and show a sullen attitude toward Christianity and reform, stating that the Constitution is destructive of the sacred law of Mohammed.

The position of womanhood will also be determined in the coming struggle. Some of the women themselves are asserting their rights, abolishing the use of the veil, and claiming the privileges and honour of womanhood. There is loud demand for female education. Judge Kasim Ameen, a leading Moslem in Cairo, published two books on *The Emancipation of Womanhood* which have had a wide circulation in Western Asia. He exposes the evils of polygamy, and urges that it be prohibited by law. "Polygamy," says he, "produces jealousies, hatred, intrigues, and crimes innumerable. Many critics claim that women in the harems are happy. How do they know? Have they any knowledge of harem life?" No wonder these books aroused a storm of opposition and bitter reply. To prohibit polygamy by law would be to abrogate the Koran and to stigmatise the Prophet. Civilisation alone will not end the horrors of Islam behind the veil in Persia and Arabia. Pierre Loti's *Désenchantées* shows that the civilisation of the harem without emancipation means moral suicide! Only Christ can emancipate Moslem womanhood, and three-fourths of all the women in Western Asia are still under the yoke of this awful creed, suffering the burden of tyranny and oppression.

There can be no real liberty in any department of life under Moslem rule. Fifty years ago the Sultan said in his great edict of emancipation: "All forms of religion shall be allowed to exist in my realm without let or hindrance, and no subject shall be molested in the exercise of his faith. None shall be forced to renounce his religion." Fifty years ago this Constitution declared that no one in the bounds of the Turkish Empire should be persecuted for his religion.

Fifty years ago there was religious liberty on paper. Three years ago there was religious liberty on the streets. Moslem and Armenian embraced each other. In great capitals over arches of triumph you could read, "Liberty, Equality, Fraternity." "The fear of the Lord is the beginning of wisdom." People were frantic with joy. They held memorial services over the Armenians killed in the massacres years ago and over the Turks who had died in the revolution. It seemed the dawn of a new era.

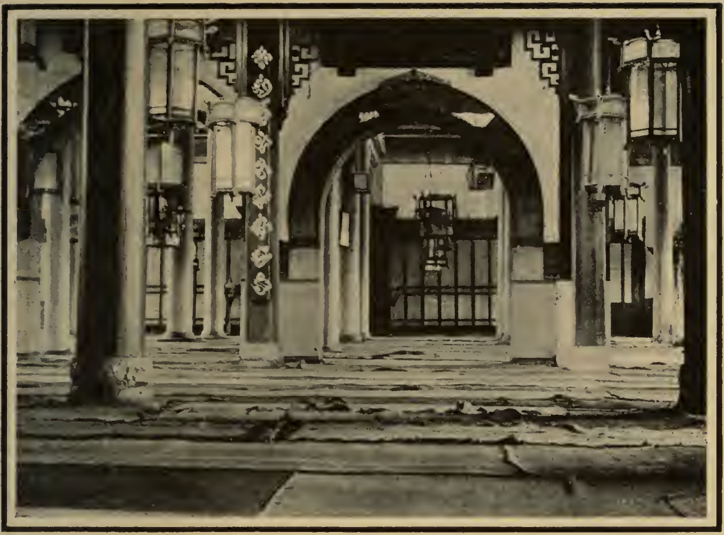
And then came Adana. Yes, *Adana.* If there is a single word that would stir the passion in the blood of age and make an infant's sinews strong as steel it is that single word "Adana."

And if Jesus Christ's love is to be our example, then after we say "Adana," and after we read "Adana," you and I must say, as He said: "Love your enemies. Do good to them that hate you. Pray for those that despitefully use you and persecute you; that you may be the children of your Father which is heaven." And here is the record, not the sensational reports of the press, not the letters of missionaries written in the terror of their suffering and sorrow and despair, but the summing up in cold blood at Boston, in the office of the American Board's Monthly after the storm was over:

"The atrocity with which these Moslems devised tortures and insults to increase the agony of those they killed was truly fiendish, almost unbelievable, and far too horrible to relate in detail. Solemn promises were violated, and whole villages were tricked into giving up their arms that they might be slaughtered without means of defence, like rats in a hole. Women were compelled to watch while their husbands and children were killed before their eyes; groups were told off and marched to some convenient place, where, instead of being shot as they entreated and begged, they were mercilessly hacked to pieces, men and women and little children, as it was said, 'Not to waste powder and bullets on such swine.' Dead and wounded were then piled together and fires built to consume them. Mothers with newborn babies were dragged from their hiding places and life beaten out of them. Women and girls were reserved for a worse fate. Everywhere there was an orgy of hate and lust, with hardly a hand lifted to end the struggle."

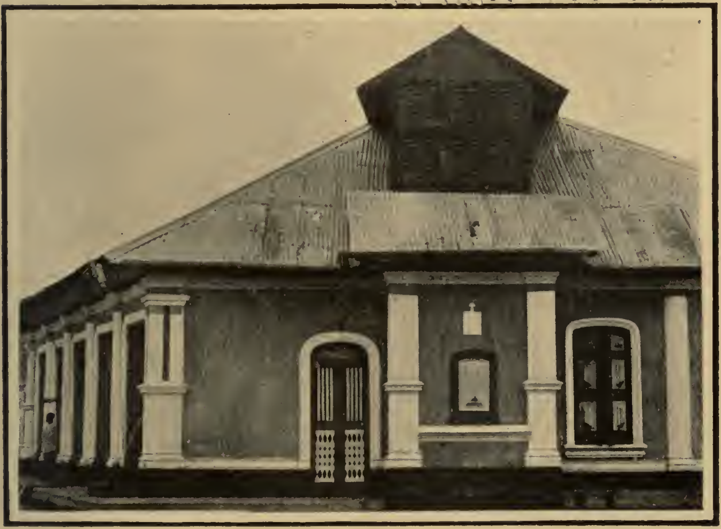
The fury of that mob has ceased, but the character of Islam has not changed. It was not a merry Christmas in Cilicia, with twenty thousand orphans uncared for and widows crying to God for the avenging of their slain. And there has been no vengeance nor a just meting out of adequate punishment.

What does it mean? It means the life and death struggle of men who believe their religion, who persecute for their religion. It means also that at the back of Adana (God grant it) there may have been Sauls of Tarsus by the score, who breathed threatening and slaughter against the Church of God, because already the arrow of conviction was in their souls, and they were kicking against the goads of the Christ. Not in vain for fifty years have the American missionaries in Turkey, like Miner Rogers and Henry Maurer, poured out their life and their love and scattered the Word of



Mosque in Western China

UNIV. OF CALIFORNIA



Mosque at Lagos, West Africa

God by tens of thousands of copies. "Whatsoever a man soweth," God saith, "that shall he also reap; and as sure as God's law, we may look upon Turkey as the coming nation of the future in Western Asia. For if anything is true, it is this, that Western Asia is through and through religious. In Arabia when they quarrel, they begin by calling their enemy a swine; they go further when they call him a Jew; then they say he is a Christian; and if they want to rise to the very height of all vituperative, they say, "That man is a *Kafir*, he is a man without faith." In Turkey you cannot insult a man with a more damning insult than to say of him that he is *dinsiz*, a man without religion. What a wonderful part of the world, where the fact of not having a faith in the supernatural brands a man as belonging to the very lowest caste of society!

There is not the least doubt that tens of thousands of Moslems in Turkey and Persia, and even in Arabia, are intellectually convinced of the truth of Christianity as opposed to Islam. The philosophical disintegration of Islam, which began in Persia by the rise of Moslem sects, is now being hastened by means of newspaper discussions. There is a general unrest. There are frantic attempts to save the ship by throwing overboard much of the old cargo. The attack on orthodox Mohammedanism was never so keen or strong on the part of any missionary as has been the attack from those inside Islam. If you will read the report of the Mecca Conference, when forty Moslems met together in secret conclave to point out the causes of decay in their religion and listed them—fifty and more defects in this religion of their Prophet—and published the list as a document to scatter over the Moslem world, you will no longer accuse any missionary of dealing harshly with this tissue of falsehoods buttressed by some great truths which we call Islam. If Islam reformed is Islam no longer, then what will take the place of the old traditions ? When the shriek of the locomotive is heard at Mecca, will Arabia sleep on in its patriarchal sleep ? Will the nomads beat their swords into ploughshares and their spears into pruning-hooks, when modern irrigation transforms the desert into a garden ? Will Mohammedanism with its ideals prevail, or Christianity ? Will polygamy or monogamy ? Will a free press or a press that is throttled ? Will the Constitution or the Koran be the law of Western Asia ? Will there be more Adanas or will there be more proclamations of Liberty, Equality, Fraternity ? Will the ideal of character be Mohammed or Christ ? For, believe me, in the final issue in the last analysis, the struggle now going on in Western Asia in hearts, in homes, in parliaments, in the press, is the struggle between two great personalities.

I wish I might call upon any Moslem mullah to whom I could speak the Arabic tongue and ask him one question and let his answers convince you. I will ask the question, and any missionary will tell you that this Moslem mullah would answer "Yes." I will ask my Moslem friend whether the words that I now quote are not every one of them true as regards the Prophet Mohammed, according to Moslem teaching : "Who is the first-born of all creation. For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers. All things have been created through him and unto him, and in him all things consist, and he is the head of the body of the church of Islam, who is the beginning ing, the first-born ; that in all things Mohammed might have the pre-eminence." That is good orthodox

Mohammedanism. I can match every statement taken from the Apostle Paul in Mohammedan tradition ; I can match every statement in a single Mohammedan hymn called "The Poem of the Mantle," in which they say, "All glory and praise be to Mohammed, the glory of history, the first-born of all creatures." But *you* do not believe that. Hear the words of Isaiah : "Jehovah, that is My name, and My glory will I not give to another, nor My praise to graven images." *That* is the issue in Western Asia. And if that issue means a struggle, and a struggle to the end, then you and I must accept that issue or prove disloyal to Him whom we call our King, "in whom dwelleth all the fulness of the Godhead bodily"—not in Mohammed. In Him are hid all the treasures of wisdom and knowledge. He is the ideal of character, not Mohammed. Thou, O Christ, art all they want. Do you believe it ? Will you give Christ to them ? That is the issue of the conflict.

III. And what is the hope of victory ? The victory is not hanging in the balance. It is no question of a final issue. It is merely a question whether it shall be now or shall be long deferred. God has thrown open wide the doors, and shown us men inside the camp who are prepared to surrender the keys of the whole situation. He has unmuzzled the press, and given us, not as a promise or a prophecy, but as newspaper history—"Be of good cheer, I have overcome Persia, I have overcome Turkey, I have overcome Arabia." Where is our courage, that we hang back ? Fear sees giants, but faith sees only God. I never deny the struggle, but gain faith from that wonderful parable of Jesus Christ when I think of the Moslem world and of Arabia : "When a strong man, fully armed, guardeth his palace, his goods are at peace; but when a stronger than he shall come, he taketh from him all the armour in which he trusted and divideth his spoil." To-day has this Scripture been fulfilled before our very eyes. This day there are glorious opportunities for every man and woman who volunteers for Western Asia. Every one of the mission stations is fearfully undermanned, and calls loudly for reinforcements. Educational, industrial, medical opportunities abound everywhere throughout Western Asia. Doors of opportunity are open in every one of the great cities to prepare not only the teachers of to-morrow, but the statesmen to guide the ship of state over the stormy seas of social and religious unrest.

And look beyond. In every unoccupied part of the field there is such unique opportunity as never has been since the days of the apostles; and there are glorious impossibilities in these unoccupied fields. There is the greater part of Russian Asia, there are four provinces in Arabia, there is one province in Persia without a single missionary. It is easy for us to sing as soldiers of the Cross, "Like a mighty army moves the Church of God." It does not move. It hugs the trenches, and out there you are leaving single workers to die alone. Hear their cry. Hear their prayer:

> "More than half beaten, but fearless,
> Facing the storm and the night;
> Breathless and reeling, but tearless,
> Here in the lull of the fight,
> I who bow not but before Thee,
> God of the fighting Clan,
> Lifting my fists I implore Thee,
> Give me the heart of a man!

What though I live with the winners,
Or perish with those who fall;
Only the cowards are sinners,
Fighting the fight is all.
Strong is my foe—he advances!
Snapt is my blade, O Lord!
See the proud banners and lances!
Oh spare me this stub of a sword!"

That is the cry that goes up from your missionaries, lonely soldiers who have waited long for reinforcements with hope deferred, but with hearts on fire.

Thank God also for the inspiration of the pioneers who died not having received the promise. No part of the world has a richer heritage of predecessors. Upon whom has their mantle fallen? Who will smite the Jordan and see it part asunder? Where is the Lord God of Henry Martyn and Keith Falconer; the God of Parsons and Fiske, of Goodell and Dwight, of Hamlin, Van Dyck, and Bishop French? He can do it if He will.

In the impending struggle throughout all Western Asia, the clash of mediæval with modern thought, of barbarism against civilisation, of the Koran against the Bible, of Christ against Mohammed, what part shall this our generation play? No field in the world calls for a more dauntless faith and more fearless manhood than these lands of Western Asia. But love is strong as death; love laughs at locksmiths, and there are no closed doors for the Gospel of the living Christ. It is now or never for self-sacrificing obedience.

Far above the fight is our Captain, and every missionary to the Moslem world turns to that nineteenth chapter of the Book of Revelation. I believe God gave it to us for this struggle in Western Asia—

the last portrait of our Saviour Jesus Christ. "I saw heaven opened, and I saw a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." And the armies of Heaven followed him, until the end of the struggle is complete and final victory for the Son of God.

More than twenty years ago I reached Arabia for the first time, and walked beyond the wall of Jiddah to the great gate that leads out to Mecca. I did not know much Arabic, but I could spell out the words over the gate, and they were these: "Ya Fattah" (O thou who openest). Is not that gate a symbol, not only of Mecca with its closed doors, but of every difficulty, of every glorious impossibility? I thought then and I think now of our Saviour Jesus Christ, "On whose shoulders are the keys of the house of David, who openeth and no man shutteth, who shutteth and no man openeth." To His Kingdom there are no frontiers; in His Kingdom there are no passports; in His Kingdom there is absolute liberty. He is Lord of all. Will you accept His challenge and go?

Above all, think of the inspiration of His life in Western Asia. If God so loved the world, He loved it as a unit; but if Jesus Christ is the Son of Man, He loves Western Asia. His manger and His Cross stood there. In Western Asia His blood was spilled. In Western Asia He walked the hills. There His tears fell for Jerusalem. There His eye still rests. Thither He will come again. It was in Western Asia that He said, "All authority is given unto Me"; and although for thirteen centuries His royal rights have been disputed by a usurper, they have never been abrogated. Shall we give Western Asia to Him, or shall Western Asia remain the Empire of Mohammed? Shall Bethlehem hear five times a day "There is no god but God, and Mohammed is God's apostle"? and shall not a single one of us dare go, if God will, to Mecca itself, the very stronghold of Islam, and preach the Gospel of the great King?

CHAPTER VIII

THE CLOCK, THE CALENDAR, AND THE KORAN

" ALMIGHTY God, our Heavenly Father, Who hast made of one blood all nations, and hast promised that many shall come from the East and sit down with Abraham in Thy Kingdom: We pray for Thy two hundred million prodigal children in Moslem lands who are still afar off, that they may be brought nigh by the blood of Christ. Look upon them in pity because they are ignorant of Thy truth. Take away their pride of intellect and blindness of heart, and reveal to them the surpassing beauty and power of Thy Son Jesus Christ. Convince them of their sin in rejecting the atonement of the only Saviour. Give moral courage to those who love Thee, that they may boldly confess Thy name. Hasten the day of perfect freedom in Turkey, Arabia, Persia, and Afghanistan. Make Thy people willing in this new day of opportunity in China, India, and Egypt. Send forth reapers where the harvest is ripe, and faithful ploughmen to break furrows in lands still neglected. May the pagan tribes of Africa and Malaysia not fall a prey to Islam, but be won for Christ. Bless the ministry of healing in every hospital, and the ministry of love at every mission station. May all Moslem children in mission schools be led to Christ and accept Him as their personal Saviour. Strengthen converts, restore backsliders, and give all those who labour among Mohammedans the tenderness of Christ. So that bruised reeds may become pillars of His Church, and smoking flaxwicks burning and shining lights. Make bare Thine arm, O God, and show Thy power. All our expectation is from Thee. Father, the hour has come; glorify Thy Son in the Mohammedan world, and fulfil through Him the prayer of Abraham Thy friend, 'Oh, that Ishmael might live before Thee.' For Jesus' sake. AMEN."

CHAPTER VIII

THE CLOCK, THE CALENDAR, AND THE KORAN

THE religion which Mohammed founded bears everywhere the imprint of his life and character. He was not only the prophet but the prophecy of Islam. This is true not only as regards matters of faith and ritual, but also of many things which at first sight would seem to have no connection with either.

The connection of the three words in the title may seem merely fortuitous or alliterative to the reader: to the Moslem their connection is perfectly evident, because the clock and the calendar are set back and regulated by the book of the Prophet. The Moslem calendar, with its twelve lunar months and its two great feast days, is fixed according to the laws of the Koran and orthodox tradition, based upon the practice of Mohammed himself. The fast month of Ramadhan, for example, is so called from the Arabic root which means *to burn*, and before the days of Islam this month, in accordance with its name, always fell in the heat of summer. Because of the change in the calendar, and because Mohammed abolished the intercalary months, the fast occurs eleven days earlier each year and travels all round the seasons. Although the ancient Arabian year was composed of twelve lunar months, the Arabs about the year 412 introduced a system of intercalation whereby one month additional was inserted every three years. Mohammed abolished this scientific practice, and we read in the Koran (Surah ix. 36, 37): "Verily, the number of months with God is twelve months in God's Book, on the day when He created the heavens and the earth; of these are four that are sacred; that is the subsisting religion."

By this one verse of the Koran, which is unchanged and irrevocable, the whole Moslem world is practically bound fast to the lunar calendar. Beidhawi and other Moslem commentators try to explain these verses in such a way as to hide the fact that the Arabs in the "Time of Ignorance" were far more scientific in their calendar than were Mohammed himself or the Arabs who followed his leading. In the *Commentary of Mohammed Hussein Nisabori*, printed in the margin of the thirty volume Commentary by Et-Tabari, we find, however, the true explanation. After giving the usual explanations, which do not explain, he says:

> "There is, however, another explanation of this verse. The meaning of *nasi* is the adding of a month to certain years so that the lunar year will be equivalent to the solar; for the lunar year of twelve months consists of 354 days and a fifth or sixth of a day, as we know from the science of astronomy and the observations of astronomers. But the solar year, which is equivalent to the return of the sun from any fixed point in the firmament to the same position, consists of 365 days and nearly a fourth of a day. Therefore the lunar year is less than the solar year by ten days, twenty-one and one-fifth hours, nearly, and by reason of this difference the lunar months change from season to season; so that, for example, the month of pilgrimage will sometimes occur in winter,

sometimes in summer, or in the spring or autumn. In the 'Time of Ignorance,' they were not pleased when the pilgrimage occurred in an unsuitable time for their merchandise. Therefore they arranged for a leap year with an additional month, so that the *hajj* should always occur in the autumn; so they increased the nineteen lunar years by seven lunar months, so that it became nineteen solar years, and in the following year they added a month. Then, again, in the fifth year; then in the seventh, the tenth, the thirteenth, the sixteenth, the eighteenth year, etc. They learned this method from the Jews and the Christians, who also follow it on account of their feasts. And the extra month was called *Nasi.*"

Nisabori goes on to give a tradition according to which Mohammed himself abrogated this practice when he made his last pilgrimage to Mecca and established the ritual of the *hajj*.

The origin of the lunar calendar is, therefore, based not only on the Koran text but on tradition. The inconvenience of this reckoning, however, is being increasingly felt, and more and more the solar year and the dates of the Greek calendar are being used by Moslems. We may read, for example, on the title-pages of all the leading Cairo and Constantinople dailies, even those published by Moslems, Wednesday, the 28th of Safar 1331, and on the opposite side of the page, 5th February 1913. To convert a Moslem date into one of our own era is not altogether a simple matter. "To express the Mohammedan date," says Dr. Forbes, "in years and decimals of a year; multiply by ·970,225; to the product add 621,54 and the sum will be the precise period of the Christian era." According to Murray, "If it is desired to find the year of the Hegira which comes in a given year of the Christian era, it is sufficient to subtract 621 from the year given and to multiply the remainder by 1·0307"; while, according to Hughes' *Dictionary of Islam*, if one desires to find the precise Christian date corresponding to any given year of Islam, the following rule obtains:

> "From the given number of Musalman years, deduct three per cent., and to the remainder add the number 621,54; the sum is the period of the Christian era at which the given current Musalman year ends. This simple rule is founded on the fact that 100 lunar years are very nearly equal to ninety-seven solar years, there being only eight days of excess in the former period; hence to the result found, as just stated, it will be requisite to add eight days as a correction for every century."

A writer in the Egypt Nationalist organ, Es Sha'b, who signs himself Al Zarkawy, proposes to modify the lunar year in a thoroughly Mohammedan fashion and call it the Hegira solar year. He professes to know from Moslem tradition that the date on which the Prophet emigrated from Mecca to Medina was Friday the twelfth of Rabi'a I., corresponding to 22nd September 622 A.D. It was seventeen years after that date, according to this writer, in the caliphate of Omar, that the year in which Mohammed went to Medina was taken as the beginning of the Mohammedan era; the first Muharram of that year 622 being Thursday, 15th July. The writer proposes that, as the lunar calendar is inexact for business purposes and the Koran requires it for religious purposes, the Moslem world should introduce a Hegira solar date, so that periodical events will not change from year to year, although the feasts, etc., which are based on the appearance of the moon, will be fixed as heretofore by the lunar calendar. He also finds a strange and providential coincidence in the fact that the day on which the Hegira date began, namely, 22nd September 622, was the first day of autumn, when day and night are twelve hours each! This date should, therefore, be taken for the beginning of the era and of the calendar. The writer proposes that the names of the months should be those of the signs of the zodiac, the Ram, the Bull, the Twins, the Lion, etc. The number of days in the first six months will be thirty each, and in the second six months thirty-one. The sixth month, however, of the second series, namely the last month in the year, will have twenty-nine days for three years, and thirty days every fourth year. Al Zarkawy seriously submits this proposition to the public, whose criticism he invites, and with faith in his own proposition dates the article the 23rd of the month of Capricorn, 1291 of the Hegira solar year, which corresponds to the 5th of the month of Safir of the Hegira lunar year 1330.

To make confusion worse confounded as regards the Moslem calendar, we must remember also that the date of the Mohammedan months at present, in nearly every part of the Moslem world, is fixed not by the almanac or calendar prepared beforehand, but depends upon the actual observation of the new moon by competent witnesses. This is especially true of the new moon which appears at the beginning and end of the month of fasting. According to Moslem tradition, based upon the practice of the Prophet, it is necessary for these witnesses to appear before the Kadhi, or local judge. The result is, with the uncertainty of weather, and frequently the unreliability of the witnesses, that towns in Arabia only a few miles apart will begin and end the month on a different day. In Turkey and in Egypt, as well as in India, Moslems are beginning to follow the printed calendar, but among the orthodox the practice is considered decidedly doubtful. One of the leading papers in Alexandria recently contained a notice by the head of the Moslem religious fraternity calling for men of keen vision and faithful character who would be on the look-out for the appearance of the new moon, so that the observation of the fact and the feast days of Islam might be accurately fixed and not be dependent upon hearsay !

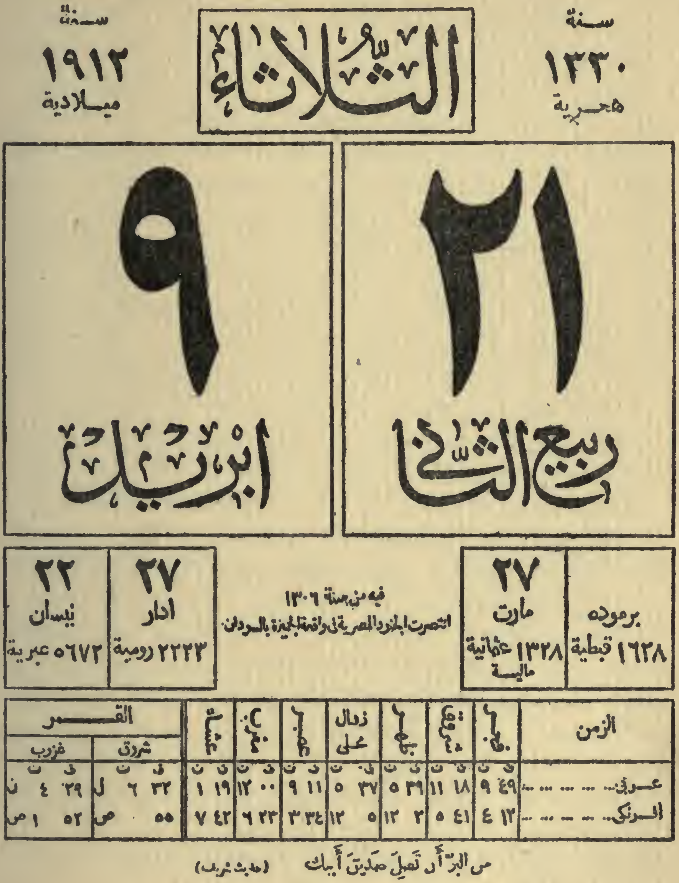
Before the advent of Mohammed, the Arabs already possessed considerable knowledge of practical astronomy. The Bedouins on their night journeys, having no other guide than the moon and the brightest stars, made observations and crude astronomical deductions. It was not, however, till the second century of the Hegira that the scientific study of astronomy began under the influence of India. Moslem astronomers accepted all the fundamental features of the Ptolemaic system of the universe, together with its errors. In the fourth century A.H. the possibility of the earth's revolution was discussed, but in the following centuries and among orthodox Mohammedans to-day its immobility is generally accepted. Only Western education, as in Egypt, Turkey, and Persia, has changed opinion. In El Azhar the astronomy taught is still Ptolemaic. According to C. A. Nallino, the Arabs outstripped their predecessors, the Greeks, " in mathematical astronomy, in the number and quality of their instruments and the technique of their observations." It is, therefore, the more remarkable that the solar calendar was not adopted long since in Moslem lands. The last great Moslem astronomer was Ulug Beg of Samarkand (A.D. 1449). "With him the scientific study of astronomy ceased throughout the Islamic world; henceforth we only meet with authors of elementary manuals, compilers of almanacs, etc. The real astronomer has disappeared, and in his place we find only the *muwakkit* of the mosques."

The present names of the Moslem months are different from those in use before Mohammed's time. The first month of the year is called *Muharram*, and is so called because both under the pagan Arabs and in the time of Mohammed it was held unlawful to go to war in this month. The first ten days of it are observed in commemoration of the martyrdom of Al Hussein, and the tenth day is the fast of 'Ashur'a. *Safar* (yellow) was so named because it occurred at a time when the leaves bore a yellow tint. It is the most unlucky month in the year, for in it Adam was turned out of Paradise and Mohammed was taken ill. *Rabi'a al-Awal* and *Rabi'a-uth-Thani* signify the first and second spring months and used to occur at the beginning of the year in springtime. *Jamad-al-Awal* and *Jamad-ath-Thani*, the fifth and sixth months, were, according to Caussin de Perceval, so named because the earth then became hard and dry (*jamad*) through scarcity of rain. The seventh month, *Rajab*, signifies honoured. It was a sacred month during the "Time of Ignorance" when war was not permitted. Sha'ban is called the Prophet's month. The old significance of the name means *to separate*; for in this month, we are told, the Arab tribes separated in search of water. On the 15th day of this month occurs the celebrated "Night of Recording," upon which God is said to register all the actions of mankind which they are to perform during the coming year. Mohammed enjoined his followers to keep awake throughout the whole of this night, and repeat one hundred prayers. This ninth month is called *Shawwal*, because of some obscure reference to camels' tails and Bedouin life. The name signifies *a tail*. On the first of this month occurs the Moslem feast of the "Breaking of the Fast" called *'Id-ul-Fitr*. The last two months in the year are called *Dhu-al-Ka'da* and *Dhu-al-Hajj*. The former signifies the month of resting or truce, in which the ancient Arabs were always engaged in peaceful operations; the latter, the month of the pilgrimage. During this month the pilgrims visit Mecca. A visit at any other time does not in any way have the merits of a pilgrimage. On the tenth day of the month is the great Moslem feast of sacrifice, *'Id-ul-Azha*.

One can see from this summary that at least three of the months in the calendar are closely linked to religious practice and Moslem tradition, and that while Islam stands this part of the calendar cannot be changed. Dr. C. Snouck Hurgronje has recently shown that the lunar calendar even controls in some measure the number of pilgrims from Malaysia to Mecca. According to Moslem belief the *Hajj al Akbar*, or Greater Hajj, which has special religious merit, only occurs when the great day of the pilgrimage (the 19th), or *Dhu al Hajj*, falls on Friday, which is also the Moslem day of public worship.

This superstition in regard to lucky days, and the desire to be present at Arafat on a Friday, obtains great credence among the Malays, but as the date of the month depends on actual observation at Mecca, there can be no certainty.

Prince Leone Caetani has shown in his recent work, *Annali dell' Islam*, that the exact date of Mohammed's



سنة
١٣٣٠
هجرية

الثلاثاء

سنة
١٩١٢
ميلادية

٢١
ربيع الثاني

٩
ابريل

برموده
١٦٢٨ قبطية

٢٧
مارت
١٣٢٨ عثمانية
مالية

فيه من سنة ١٣٠٦
انتصرت الجنود المصرية فى واقعة الجيزة بالسودان.

٢٧
ادار
٢٢٢٣ رومية

٢٢
نيسان
٥٦٧٢ عبرية

الزمن	[illegible]		[illegible]		[illegible]		زوال على		[illegible]		[illegible]		[illegible]		القمر					
															شروق			غروب		
	ق	ن	ق	ن	ق	ن	ق	ن	ق	ن	ق	ن	ق	ن	ق	ن		ق	ن	
عربي...	٤٩	٩	١٨	١١	٣٩	٥	٣٧	٥	١١	٩	٠٠	١٢	١٩	١	٣٢	٦	ل	٢٩	٤	ن
افرنكي...	١٢	٤	٤١	٥	٢	١٢	٥	١٢	٣٤	٣	٢٣	٦	٤٢	٧	٥٥		ص	٥٢	١	ص

من البرّ أن تصلَ صديقَ أبيك (حديث شريف)

A PAGE FROM AN EGYPTIAN CALENDAR.

flight from Mecca to Medina is quite uncertain. According to most authorities it took place on 20th June 622 A.D. According to this calculation, the Caliph Omar made the first of Muharram correspond with Thursday, 15th July 622 A.D. Caetani devotes some twenty pages to a discussion of this difficult subject, and gives comparative tables for every day in the Moslem calendar from the year 1 A.H. to correspond with our own. (Vol. i. pp. 344–361.)

The illustration here given of a leaf from a Moslem calendar published in Cairo shows the practical difficulties of the situation in this capital city. On either side of the word for Tuesday, the third day of the week, this calendar gives the year of the Hegira and that of "The Birth." Then follow in large letters the ordinary Moslem and Christian date, the 21st of *Rabi'a-uth-Thani* and April. Below is the record of an event, namely, a victory of the Egyptian Army in the Sudan, on the corresponding date of the year 1306. On either side of this chronological note occur other dates, viz.: the 27th of *Barmuda* 1628 (Coptic), and the 27th of *Maart* 1328 (Ottoman financial year), the 27th of *Adar* 2223 (Greek), and the 22nd of *Nisan* 5672 (Hebrew). Underneath we have given, both in Arabic and in European time, the five periods of prayer, and the rising and setting of the sun and moon. In addition to the periods of prayer are added the actual time of sunrise and of high noon, for the Moslem noon, when the muezzin calls for prayer, differs from high noon by two minutes. On this particular day, according to Moslem time, the former is at five hours thirty-nine minutes, and the latter at five hours thirty-seven minutes. On each leaf of the calendar a short quotation from the traditions is given. Here it reads: "It is a part of righteousness to befriend the friend of your father."

Turning from the Moslem calendar to the Moslem clock, we find here also that the mediæval legislation of the Prophet and the power of tradition are supreme. Before clocks and watches were invented, Moslems divided the day and the night according to the prayer ritual, and this division still prevails among the common people everywhere. The periods of prayer are five, as is well known. Daybreak, just after high noon, between high noon and sunset, sunset, and finally when the night closes in. These prayer periods are known respectively as *Fijr*, *Zuhr*, *'Asr*, *Maghrib*, and *'Asha'*. Although the general duty of prayer is enjoined in the Koran, there is not a single passage where five periods of prayer are mentioned (cf. Surah xxx. 17, xi. 116, xx. 130, xvii. 80). The first passage is the most definite, and reads: "Celebrated be the praises of God when you are in the evening and when you are in the morning, for to Him belongs praise in the heavens and the earth, and at the evening, and when you are at noon." The commentators are agreed that five prayers a day are not mentioned. The stated periods, as well as all the ritual of prayer, is therefore based upon tradition. They were possibly borrowed from the practice of the Oriental Church, as is the case of so much else in the public prayer ritual of Islam. Basil[1] of Cappadocia, according to Dr. Hughes, speaks of five hours as suitable for prayer, namely, the morning, the third hour, the sixth, the ninth, and the evening. Mohammed, however, changed the times of prayer to suit the Arabian climate, his family arrangements (see the traditions), and the life of the Bedouin tribes, to the great inconvenience of Moslems under other skies and in the bustle and turmoil of modern city life.

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[1] R. Strothmann, on the contrary, believes the periods were borrowed from Zoroastrianism. Cf. his *Kultus der Zaiditen*, p. 19. He bases his conclusions on Goldziher's investigation, *Revue d. Hist. d. Rel.*, 1901, p. 15.

Clocks and watches are found nearly everywhere to-day in the Moslem world. In Egypt, India, Algeria, and Malaysia most Moslems use Western time because of the influence of European governments. In Persia, Turkey, Arabia, Morocco, Afghanistan, and the rest of the Moslem world generally, clocks and watches are still regulated every day at sunset, which must be twelve o'clock exactly by Moslem time every day in the year. One can imagine how not only ordinary clocks, but costly timepieces are abused by being set back or forward every day at sunset; but as long as the muezzin's cry rings from the minarets, the time of the day for the orthodox believer will be regulated by his call, observatories to the contrary notwithstanding.

Popularly speaking, the chief use of a clock or a watch, in any case, is to know the exact time for prayer; and just as an ordinary pocket compass is known by the name of "Mecca pointer" (Kibla) all over Western and Central Asia, because it has been found useful to indicate the direction of Mecca to the travelling pilgrim, so the hands on the clock are real prayer-pointers. At the beginning of Ramadhan, for example, there is often a brisk and increasing trade in timepieces of every description, in order that the hours of fasting and the hours of feasting may be promptly known. High noon, according to Mohammendan reckoning, may be anywhere from forty minutes past four to fifty minutes past six, in this latitude (30 degrees north); but an interesting rule to remember is this, that the time of noon, according to Mohammedan watches and clocks on any particular day, subtracted from twelve, gives the apparent time of sunset according to Western reckoning.

This connection and confusion of the clock, the calendar, and the Koran bring about the result that the only time reckoning on which Christians, Moslems, and Jews agree in the Orient, is that of the days of the week. These are numbered and called by their numbers, save Friday and Saturday, which are known as the "day of assembling," and the "day of the Sabbath." Among the days of the week, Monday, Wednesday, Thursday, and Friday are esteemed auspicious and lucky, while the other days are considered unlucky. According to tradition (Mishkat 24. 1), God created the earth on Saturday, the hills on Sunday, the trees on Monday, all unpleasant things on Tuesday, the light on Wednesday, the beasts on Thursday, and Adam, who was the last of creation, was created about the time of afternoon prayers on Friday.

Friday is the day specially appointed for public worship throughout the whole Moslem world. According to tradition delivered by Mohammed, "It is the day on which the sun rises; the day on which Adam was taken into Paradise and taken out of it; the day on which he repented and on which he died. It will also be the day of Resurrection." Although this day is sacred for special prayer among Moslems, it is neither in the traditions nor in the Koran considered a day of incumbent rest. Only in recent years, and with the rise of Pan-Islamism, have Mohammedans begun to observe the day more vigorously and attempted to make it a substitute for the Christian Sabbath in its character and in their demands as regards government regulations and privileges, as at the recent Egyptian Moslem Congress.[1] The revival of Islam on these and other lines will doubtless end in attempts to revise the calendar and the division of the hours. But for the present, next to that of banking and the taking of interest (both forbidden in the Koran), there is no more urgent, practical question than that of the Clock, the Calendar, and the Koran.

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[1] Cf. Kyriakos Mikhail, *Copts and Moslems under British Control,* pp. 28–31 and p. 70.

CHAPTER IX

TRANSLATIONS OF THE KORAN

CHAPTER IX

TRANSLATIONS OF THE KORAN

DR. D. S. MARGOLIOUTH recently called attention to a noteworthy fact, namely, that Islam in theory offers no facilities to those outside of its pale for the study of its character before they enter. " A man must enrol himself as a member first," he writes, " and then only may he learn what his obligations are. The Koran may not be sold to Unbelievers; soldiers are advised not to take it with them into hostile territory for fear the Unbeliever should get hold of it; and many a copy bears upon it a warning to Unbelievers not to touch. Pious grammarians have refused to teach grammar to Jews or Christians, because the rules were apt to be illustrated by quotations from the sacred volume."

In how high a degree the Arabic language is to Moslems a wholly *sacred* language, not to be lightly regarded nor taught to unbelievers, one may learn from the commentaries on Surah Yusef, the first verse. " Those are the signs of the perspicuous Book. Verily we have revealed it, an Arabic Koran. Haply ye may understand." Et-Tabari, commenting on this verse, says: " God Most High caused this noted Book to come down an Arabic Koran to the Arabs, for their tongue and speech is Arabic. We, therefore, revealed this Book in their language that they might be wise and fully understand." The Arabic Koran is to-day the one sacred text-book in all Moslem schools in Turkey, Afghanistan, Java, Sumatra, Russia, and China, as well as in those lands where Arabic is the mother tongue.

Yet to three-fourths of the Moslem world Arabic is a dead language ; for Islam spread even more rapidly than did the language of the Koran, and in consequence the Moslem world of to-day is polyglot. The chief literary languages of the Moslem world next to Arabic are Persian, Turkish, Urdu, and Bengali. In all of these, and in other languages, there is a large Moslem religious literature—dogmatic, mystic, and controversial. Yet the question whether the Koran itself might be translated into other languages has always been contested by the orthodox party. It is true that Mohammedans have themselves prepared a number of translations, or running comments on the sacred text, as interlinear notes, but such copies of the Koran are expensive and rare. An interesting correspondence was carried on in the columns of the *Orient and Occident*[1] a few years ago between Sheikh Mohammed Hasanein El Ghamrawy, a student at Oxford, and the editors, in regard to this question. The former laid down the chief reasons why the Koran was not translated into foreign languages by Moslems in the earlier days, and, secondly, what had been the motives that led to its translation into Persian, Urdu, and Turkish in recent times. He speaks of the translations of the Koran as having been adopted rather as a preventive measure than to propagate the faith. It was intended, he says, " to keep the religion of Islam from losing its hold on countries where Arabic is little known." Islam has never had its Pentecostal gift of tongues. Before our Lord Jesus Christ gave the Great Commission, the Old Testament had already been translated into Greek, and to-day the list of the Bible Societies includes versions in four hundred and fifty-six tongues: the complete Bible in a hundred and twelve languages, the New Testament in a hundred and eleven more, and at least one book of Scripture in two hundred and thirty-three other languages.[1] This list includes every language, and even every important dialect spoken in the Moslem world. The Bible, in contrast to the Koran, has this unique quality, that it can be rendered into all the languages of mankind without losing its majesty, beauty, and spiritual power. The secret lies in the subject-matter of the Scriptures.

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[1] *Orient and Occident*, Cairo, February 1907.

> "The Bible belongs to those elemental things—like the sky and the wind and the sea, like bread and wine, like the kisses of little children and tears shed beside the grave—which can never grow stale or obsolete or out of date, because they are the common heritage of mankind. This Book goes down to the root of our bitterest needs, our darkest sorrows."[2]

The difficulty with the Koran is that it is in a sense untranslatable. To imitate its rhyme and rhythm is impossible. Its beauty is altogether in its style, and, therefore, necessarily artificial. For the sake of the rhyme unnecessary repetitions are frequently made, which interrupt the sense of the passage and sometimes even appear ridiculous in a translation. "The language of the Koran," says Stanley Lane-Poole, " has the ring of poetry, though no part of it complies with the demands of Arab metre. The sentences are short and full of half-restrained energy, yet with a musical cadence. The thought is often only half expressed; one feels the speaker has essayed a thing beyond words, and has suddenly discovered the impotence of language and broken off with the sentence unfinished. There is the fascination of true poetry about these earliest surahs; as we read them we understand the enthusiasm of the Prophet's followers, though we cannot fully realise the beauty and the power, inasmuch as we cannot hear them hurled forth with Mohammed's fiery eloquence. From first to last the Koran is essentially a book to be heard, not read." And elsewhere the same author says: " These early speeches of the Koran are short and impassioned. They are pitched too high to be long sustained. We feel that we have to do with a poet, as well as a preacher, and that his poetry costs him too much to be spun out. The words are those of a man whose whole heart is in his subject, and they carry with them even now the impression of the burning vehemence with which they were hurled forth."[1]

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[1] *Translations of the Bible*, by Bernhard Pick, Ph.D., New York. American Bible Society. 1913. This volume contains a carefully compiled bibliography of 653 versions of the Bible, or parts of the Bible, which have been made since the invention of printing.

[2] *Report of British and Foreign Bible Society*, 1913–14.

It is this artificial character of the book which has baffled the skill of translators, and no translation will ever satisfy those who can read the original; for did not Mohammed himself say, " I love the Arabs for three reasons: because I am an Arabian, because the Koran is Arabic, and because the language of the people of Paradise is Arabic too." A story was recently current among Moslems at Peshawar that George Sale on his death-bed declared himself a

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[1] Cf. *Islam*, 1903, p. 16.

Mohammedan, and asked forgiveness for having put forward such an incorrect translation of the Koran as he had made, and desired that all copies should be burned! (Perhaps our Indian friends were offended by his statement in the Preface to the Reader: "The Protestants alone are able to attack the Koran with success, and for them I trust Providence has reserved the glory of its overthrow.")

In attempting to give as complete a list as possible of the translations of the Koran, we will deal first with those in the languages of Europe—in nearly every case the work of non-Moslems—and then with Oriental versions by Moslems and missionaries.

I.—TRANSLATIONS INTO THE LANGUAGES OF EUROPE

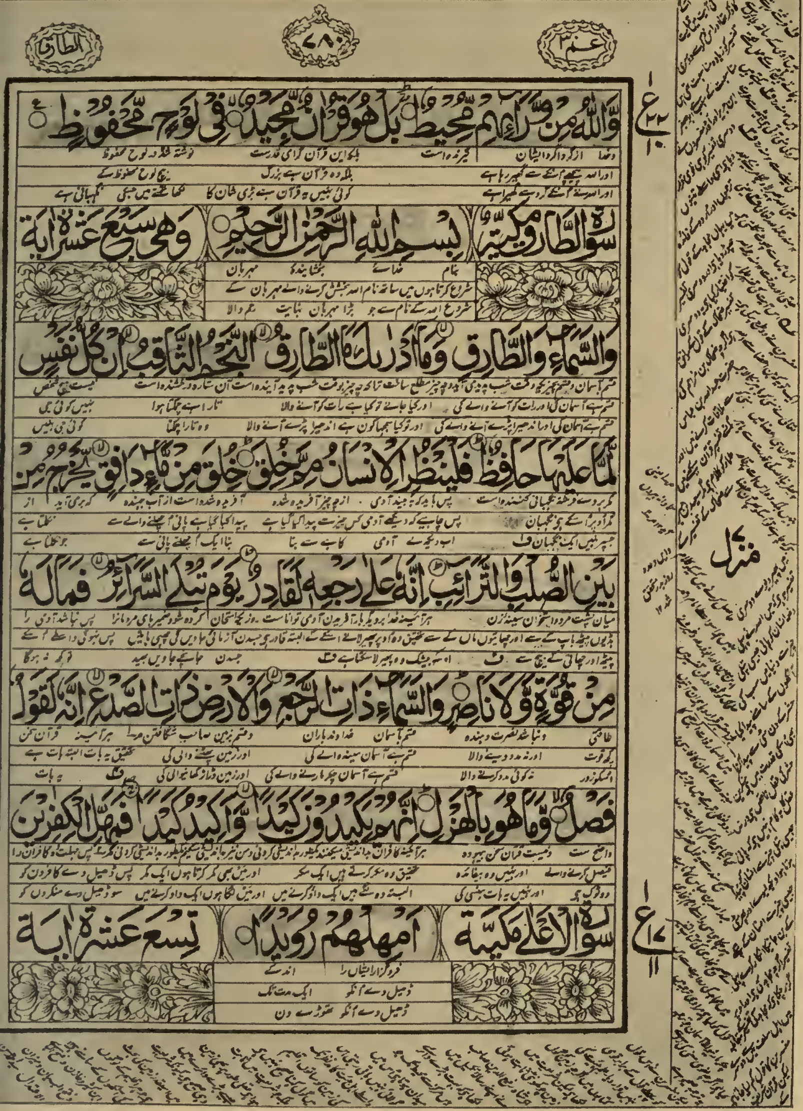
The first translation of the Koran was due to the missionary spirit of Petrus Venerabilis, abbot of Clugny (died 1157 A.D.). He proposed the translation of the Koran into Latin, and the task was accomplished by an Englishman, Robert of Retina, and a German, Hermann of Dalmatia. Although the work was completed in 1143, it remained hidden for nearly four hundred years, till it was published at Basle in 1543 by Theodore Bibliander. This version was afterwards rendered into Italian, German, and Dutch. A second Latin translation of the Koran was made by Father Louis Maracci in 1698 and published at Padua, together with the original text, explanatory notes, and refutations. Concerning this translation Sale says: "It is, generally speaking, very exact, but adheres to the Arabic idiom too literally to be easily understood." The notes, he adds, are valuable, but the refutations "unsatisfactory and sometimes impertinent." Later editions of Bibliander's text appeared in 1550, and 1721 (Leipzig). An Arabic-Latin Koran was also published at Leipzig in 1768 by Justus Fredericus Froriep, and another at Amsterdam in 1646.

Andrew Du Ryer, who had been French Consul in Egypt and had a considerable knowledge of both the Turkish and Arabic languages, first translated the Koran into French. This was printed at Paris in 1647. The version is, however, inaccurate, and contains frequent transpositions, omissions, and even additions (Sale). Later and better French translations have followed: by Savary in 1783, and Kasimirski (Paris, 1st edition 1840, 2nd edition 1841, 3rd edition 1857). Both of these versions have been frequently reprinted in popular form. Another French version is that by G. Pauthier (Paris, 1852).

As far as I have been able to learn, there is no translation of the Koran into Danish or Norwegian. A Swedish translation, however, was made by C. J. Tornberg in 1874, but is said to be very inaccurate. J. T. Nordling wrote a prize essay for Upsala University on the Swedish translation in 1876.

A translation of one Surah, *El Mi'raj*, was made into Spanish in the thirteenth century at the request of Alphonso x., by his physician, Don Ibrahim, and a French rendering of this translation was made by Bonaventura de Seve. I have not heard of a complete translation into Spanish, nor so far been able to trace a translation of the Koran into Greek, although the Greeks have been in closest touch with their Moslem neighbours for many centuries.

Early Hebrew translations are not unknown. We learn from the Jewish Encyclopedia that fragments of these translations are found in a Bodleian MS.



الطارق ٧٨٠ عم ٣

وَاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ ۝ بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۝ فِيْ لَوْحٍ مَّحْفُوْظٍ ۝

سُوْرَةُ الطَّارِقِ مَكِّيَّةٌ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَهِيَ سَبْعَ عَشْرَةَ اٰيَةً

وَالسَّمَآءِ وَالطَّارِقِ ۝ وَمَآ اَدْرٰىكَ مَا الطَّارِقُ ۝ النَّجْمُ الثَّاقِبُ ۝ اِنْ كُلُّ نَفْسٍ

لَّمَّا عَلَيْهَا حَافِظٌ ۝ فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝ يَّخْرُجُ مِنْۢ

بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ۝ اِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ۝ يَوْمَ تُبْلَى السَّرَآئِرُ ۝ فَمَا لَهٗ

مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ۝ وَالسَّمَآءِ ذَاتِ الرَّجْعِ ۝ وَالْاَرْضِ ذَاتِ الصَّدْعِ ۝ اِنَّهٗ لَقَوْلٌ

فَصْلٌ ۝ وَّمَا هُوَ بِالْهَزْلِ ۝ اِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ۝ وَّاَكِيْدُ كَيْدًا ۝ فَمَهِّلِ الْكٰفِرِيْنَ

سُوْرَةُ الْاَعْلٰى مَكِّيَّةٌ اَمْهِلْهُمْ رُوَيْدًا ۝ تِسْعَ عَشْرَةَ اٰيَةً

A Page from a Polyglot Koran: Arabic—Persian—Urdu

(No. 1221); in a bookseller's list a volume in Hebrew is mentioned containing the Torah, the Targum, and the Koran. A translation from Latin into Hebrew was made in the seventeenth century by Jacob b. Israel ha Levi, Rabbi of Zante (died 1634). In modern times a translation was made into Hebrew by Hermann Reckendorf, and printed at Leipzig in 1857.

The first German translation was made from the Latin. Other translations were made by Schweigger from the Italian version, at Nürnberg in 1616, and by Frederick Megerlin (Frankfurt, 1772). Sale's English version was translated into German by Theo. Arnold, and published at Lemgo (Germany) in 1746. The best known translations in German, however, are those by Boysen (1773), revised and corrected by G. Wahl in 1828, and the most recent one by Ullmann (1853), which has passed through many editions. But, according to Nöldeke, none of the German translations are equal to those which we have in English.

The first Dutch translation, *De Arabische Alcoran*, was from Schweigger's version, and was printed at Hamburg in 1641. A later one was made by J. H. Glasemaker from Du Ryer's version (and is still more inaccurate), and was published at Leyden in 1658, and six later editions. The copy I possess is dated 1734, "Zijnde de zevende en laatste druk." Another translation is that by Dr. Keyser, Professor of Mohammedan Law at Delft, published at Haarlem in 1860.

A Russian version appeared at St. Petersburg (Petrograd) in 1776.

An Italian version, "*Alcorano di Macometto*, was made by Andr. Arrivabene at Venice in 1547, but is very incorrect, as it is from the Latin version of Robert Retenensis (Bibliander). The most recent version in Italian is a diglot Koran by Aquilio Fracassi, Professor in the Royal Technical School of Milano (1914). The preface gives an account of earlier translations, and is followed by a brief summary of the chapters and an explanation of their titles.

As early as the fifteenth century Johannes Andreas, a native of Xativa in the kingdom of Valencia, who from a Mohammedan doctor became a Christian priest, translated not only the Koran, but also its glosses and the six books of the Sunna, from Arabic into the Arragonian tongue, at the command of Martin Garcia, bishop of Barcelona and Inquisitor of Arragon.[1] It is interesting to note this as perhaps the earliest version by a convert; we doubt Sale's statement regarding the Sunna!

Finally, we may mention a polyglot edition of the Koran (Tetrapla), prepared by the savant Andrea Acolutho, of Bernstadt, printed at Berlin in 1701, in folio. This gives the Koran in Arabic, Persian, Turkish, and Latin. The book is very rare.

Before we speak of the various English versions, which most concern our readers, mention must yet be made of a version undertaken in Esperanto by Khalid Sheldrake, of which specimens have appeared in the *Islamic Review*.[2] He states that Islam and Esperanto have a common ideal in view; that each strives for the breaking down of the "unnatural barriers of colour, creed, and caste." We give below the translation of the 112th Surah and of the 1st in Esperanto:

"Diru: ke Allaho estas la Sola Dio
La eterna Dio
Li ne havas idojn, nek estas ido
Kaj nenio en la mondo similas al Li."

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[1] Sale's *Koran*, p. vii.

[2] London, July 1914.

"Pro la nomo de Dio la indulgema and malsevera,
Laudo estu al Dio, la majstro de la mondoj
Plena de kompato, Rego en la tago de la jugo
Al vi servu ni, kaj al vi ni pregu
Konduku nin en la gusta vojo,
En la vojo de tiuj, al kiuj vi afablas
Ne de tiuj kiu koleras kontrau via volo
Ne de tiuj kiuj eraras."

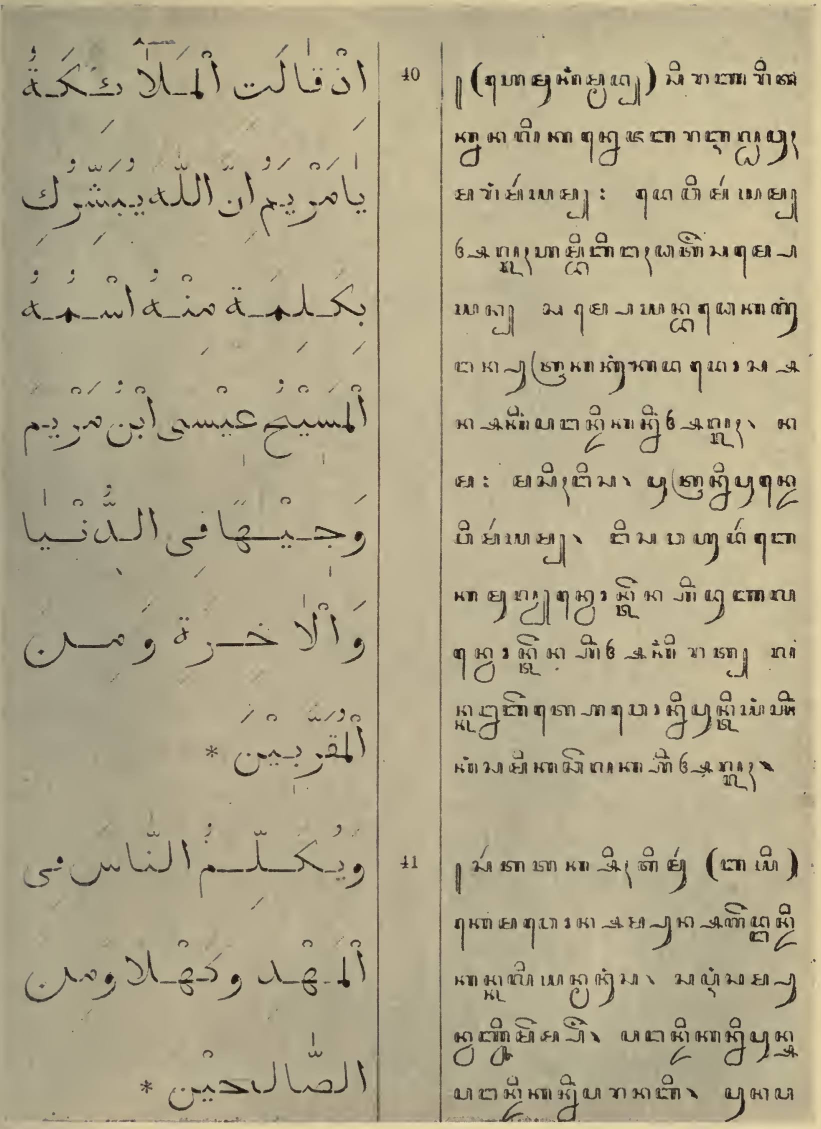
The first English Koran was Alexander Ross' translation of Du Ryer's French version (1648–1688). He was utterly unacquainted with Arabic, and not a thorough French scholar; therefore his translation is faulty in the extreme.

Sale's well-known work first appeared in 1734, has passed through many editions, and is the most widely known of all English versions. He himself wrote: "Though I have freely censured the former translations of the Koran, I would not, therefore, be suspected of a design to make my own pass as free from faults; I am very sensible it is not; and I make no doubt that the few who are able to discern them, and know the difficulty of the undertaking, will give me fair quarter." Whatever faults may have been found in Sale's translation, his Preliminary Discourse will always stand as one of the most valuable contributions to the study of Islam. It has been translated into Arabic in recent years under the title *Makalat fi'l Islam*, and is eagerly read by Moslems themselves. Sale's translation is extremely paraphrastic, but the fact that the additional matter in italics is, in nearly every case, added from the Commentary of El-Beidhawi, makes it the more valuable to the reader. This is the only complete English translation with explanatory footnotes, without which the Koran is scarcely intelligible.

In 1861 a new translation was made by the Rev. J. M. Rodwell. In this the Surahs or chapters are arranged chronologically. Dr. Margoliouth characterises this rendering as one of the best yet produced. " Not the least among its recommendations is, perhaps, that it is scholarly without being pedantic —that is to say, that it aims at correctness without sacrificing the right effect of the whole to over-insistence on small details." But this version also has many inaccuracies, especially in the use of tenses and particles.

Edward Henry Palmer's translation appeared in 1880 in the series, *Sacred Books of the East.* He considers Sale's translation scholarly, his notes invaluable, but says that the style of the language employed " differs widely from the nervous energy and rugged simplicity of the original." Although Rodwell's version approaches nearer to the Arabic, Palmer states that in this also " there is too much assumption of the literary style." In his own translation he has attempted to render into English the rude, fierce eloquence of the Bedouin Arabs, and has succeeded, I believe, almost to the same degree as Doughty in his *Arabia Deserta.* Where rugged or commonplace expressions occur in the Arabic, they are rendered into similar English ; sometimes the literal rendering may even shock the reader as it did those who first heard the message. For example, in the chapter of Abraham, ver. 19, Sale and Rodwell have softened down the inelegant text, but Palmer gives it fearlessly :

> " Behind such a one is hell, and he shall be given to drink liquid pus ! He shall try to swallow it, but cannot gulp it down."



In addition to these the *Bibliotheca Orientalis* mentions an Arabic Koran lithographed at Serampore in 1833, with an English translation on the margin.

We also have two English translations by Moslems, not to speak of a new translation which is promised by the editor of the *Islamic Review.* In 1905 the Holy Koran, translated by Dr. Mohammed Abdul Hakim Khan, with short notes, appeared from the press. This was printed in England. In 1911 Ashgar & Company at Allahabad published the Arabic text with English translation, arranged chronologically, by Mirza Abu'l Fazl. In the admirable abstract of the contents of the Koran, the author introduces his readers to the principles of textual criticism. The chronological order adopted differs from that of Muir, Rodwell, and Jalal-ud-Din, although most nearly approaching the last-named. The English translation is vigorous, independent, and although sometimes crude and too literal, will perhaps on this very account prove useful to students of the Arabic text. The following are examples of such literalisms which offend good taste, but which give the Arabic original: "For you is a lesson in the cattle; we give you to drink of what is in their bellies"; "We will brand him on the snout"; or, where the angels came to Abraham: "And there came before them his wife with exclamations, and she beat her face and said: 'Old and barren me!'" But this is not a blemish in the translation, unless it be a blemish in the original, and the translation of some of the earlier Surahs, such as The Night, The Sun, and The Pen, are wonderfully well done. There are instances, however, where the author has shown his bias by a translation which is inaccurate, and, therefore, misleading. In the translation of two parallel verses, one referring to the death of John the Baptist and the other to that of Jesus Christ (Surah xix. 15 and 34), the same Arabic verb and tense is in the one case translated by the past and in the other by the future, to uphold the Moslem theory that Jesus Christ did not die on the cross, but will die after His second return: "And peace upon him the day he was born, and the day he *died*, and the day when he shall be raised up alive." "And peace upon me the day I was born, and the day *I shall die*, and the day I *shall be raised* up alive."

To sum up the facts in regard to the English translations, the reader has the choice of no less than eight versions of the Mohammedan Bible, four of them by Moslems.

The latest and most elaborate attempt at an English translation is that by the "Anjuman-i-Taraqqi Islam" at Qadian, of which specimen pages have just appeared from the Addison Press, Madras. The Arabic text in beautiful script appears at the top of the quarto page, followed by careful transliteration and a translation. The work apparently is being done by the collaboration of educated Moslems of the Qadiana sect in the Punjab. The commentary in English takes up more than three-fourths of the page, and is thoroughly modern in its attitude; but it is marred by its hopelessly sectarian character. The preface to the work throws much light on the whole question of Koran translation, as viewed by Moslems of the liberal school:

> "It goes without saying that an English translation of the Holy Quran with copious explanatory notes and exhaustive comments is one of the crying needs of the time. This is an age of religious research. Everybody is desirous

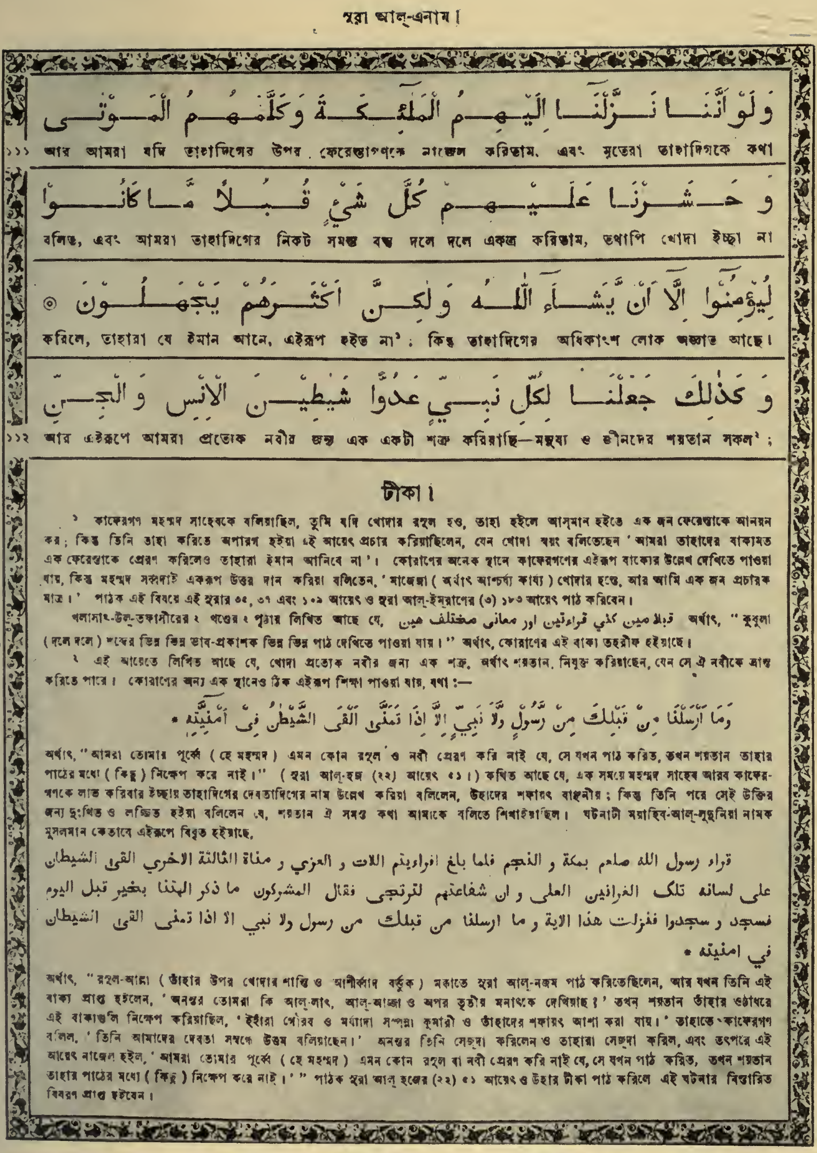
of having the first-rate information about the great religions of the world. And the need for such information is greater in the case of Islam than in the case of any other religion. No other religion has been so cruelly misrepresented as that of the Holy Quran. . . . Besides answering the objections of the hostile critics we intend to present to the readers of all creeds and nationalities a true picture of Islam, which alone of all religions can solve the greatest problems of the age by its universality, grandeur, simplicity, and practicality.

"It is with these objects in view that we have undertaken this translation of the Holy Quran. And nothing could serve this purpose better than such a reliable translation with necessary comments adapted to convey the true sense of the Holy Book and to remove the misunderstandings under which many of the people are labouring, thanks to the misrepresentations of the Christian writers on Islam. Indeed, there are already a number of English translations, but they are mostly by Christian writers, who besides being insufficiently acquainted with Arabic, could not totally free themselves from religious bias, and many of their notes and preliminary discourses are calculated to mislead the reader rather than enlighten him."

For the comparison of four of these English translations of the Koran we give below in parallel columns translations of the Chapter of the Forenoon (XCIII.), according to the versions of Sale, Palmer, Rodwell, and that of the Indian Moslem, Abu'l Fazl.

SALE.	PALMER.	RODWELL.	ABU'L FAZL.
By the brightness of the morning, and by the night when it groweth dark: thy Lord hath not forsaken thee, neither doth he hate thee. Verily the life to come shall be better for thee than this present life: and thy Lord shall give thee a reward wherewith thou shalt be well pleased. Did He not find thee an orphan, and hath he not taken care of thee? And did he not find thee wandering in error, and hath he not guided thee into the truth? And did he not find thee needy, and hath he not enriched thee? Wherefore oppress not the orphan; neither repulse the beggar; but declare the goodness of thy Lord.	By the forenoon! And the night when it darkens! Thy Lord has not forsaken thee, nor hated thee; and surely the hereafter is better for thee than the former; and in the end thy Lord will give thee, and thou shalt be well pleased! Did He not find thee an orphan, and give thee shelter? and find thee erring, and guide thee? and find thee poor with a family, and nourish thee? But as for the orphan oppress him not; and as for the beggar drive him not away; and as for the favour of thy Lord, discourse thereof.	By the noonday brightness! And by the night when it darkeneth! Thy Lord hath not forsaken thee, neither hath he been displeased. And surely the Future shall be better for thee than the Past, and in the end shall thy Lord be bounteous to thee and thou be satisfied. Did he not find thee an orphan and gave thee a home? And found thee erring and guided thee. And found thee needy and enriched thee. As to the orphan, therefore, wrong him not; And as to him that asketh of thee, chide him not away; And as for the favours of thy Lord, tell them abroad.	By the noonday brightness. And by the night, when it darkens. Thy Lord hath not forsaken thee, neither is he displeased. And surely the Hereafter shall be better for thee than the former; And in the end thy Lord will give to thee, and thou shalt be well pleased. Did He not find thee an orphan, and give thee a home? And found the [*sic*] erring, and guided thee? And found thee needy, and enriched thee? Then, as for the orphan, oppress not him; and as for him who asks, chide him not away. And as for the favour of thy Lord, tell it abroad.

There is no doubt that the chief charm of the Koran, from a literary standpoint, is its musical jingle and cadence. This an English translation cannot reproduce. Yet attempts have been made by Richard Burton and others to acquaint English readers with this element of poetry in Mohammed's



সূরা আল্-এনাম।

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى

১১১ আর আমরা যদি তাহাদিগের উপর ফেরেস্তাগণকে নাজেল করিতাম, এবং মৃতেরা তাহাদিগকে কথা

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوا

বলিত, এবং আমরা তাহাদিগের নিকট সমস্ত বস্তু দলে দলে একত্র করিতাম, তথাপি খোদা ইচ্ছা না

لِيُؤْمِنُوا إِلَّا أَنْ يَشَآءَ اللّٰهُ وَلٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ◎

করিলে, তাহারা যে ইমান আনে, এইরূপ হইত না[১]; কিন্তু তাহাদিগের অধিকাংশ লোক অজ্ঞাত আছে।

وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِينَ الْإِنْسِ وَالْجِنِّ

১১২ আর এইরূপে আমরা প্রত্যেক নবীর জন্য এক একটী শত্রু করিয়াছি—মনুষ্য ও জীনদের শয়তান সকল[২];

টীকা।

[১] কাফেরগণ মহম্মদ সাহেবকে বলিয়াছিল, তুমি যদি খোদার রসুল হও, তাহা হইলে আস্মান হইতে এক জন ফেরেস্তাকে আনয়ন কর; কিন্তু তিনি তাহা করিতে অপারগ হইয়া এই আয়েৎ প্রচার করিয়াছিলেন, যেন খোদা স্বয়ং বলিতেছেন 'আমরা তাহাদের বাক্যমত এক ফেরেস্তাকে প্রেরণ করিলেও তাহারা ইমান আনিবে না'। কোরাণের অনেক স্থানে কাফেরগণের এইরূপ বাক্যের উল্লেখ দেখিতে পাওয়া যায়, কিন্তু মহম্মদ সর্ব্বদাই একরূপ উত্তর দান করিয়া বলিতেন, 'মাজেজা (অর্থাৎ আশ্চর্য্য কার্য্য) খোদার হস্তে, আর আমি এক জন প্রচারক মাত্র।' পাঠক এই বিষয়ে এই সূরার ৩৫, ৩৭ এবং ১০৯ আয়েৎ ও সূরা আল্-ইম্রাণের (৩) ১৮৩ আয়েৎ পাঠ করিবেন।

খলাসাৎ-উল্-তফাসীরের ২ খণ্ডের ২ পৃষ্ঠায় লিখিত আছে যে, قبلا ميں كئي قراءتيں اور معانى مختلف هيں অর্থাৎ, "কুবুলা (দলে দলে) শব্দের ভিন্ন ভিন্ন ভাব-প্রকাশক ভিন্ন ভিন্ন পাঠ দেখিতে পাওয়া যায়।" অর্থাৎ, কোরাণের এই বাক্য তহরীফ হইয়াছে।

[২] এই আয়েতে লিখিত আছে যে, খোদা প্রত্যেক নবীর জন্য এক শত্রু, অর্থাৎ শয়তান, নিযুক্ত করিয়াছেন, যেন সে ঐ নবীকে ভ্রান্ত করিতে পারে। কোরাণের অন্য এক স্থানেও ঠিক এইরূপ শিক্ষা পাওয়া যায়, যথা :—

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطٰنُ فِي أُمْنِيَّتِهِ *

অর্থাৎ, "আমরা তোমার পূর্ব্বে (হে মহম্মদ) এমন কোন রসুল ও নবী প্রেরণ করি নাই যে, সে যখন পাঠ করিত, তখন শয়তান তাহার পাঠের মধ্যে (কিছু) নিক্ষেপ করে নাই।" (সূরা আল্-হজ্জ (২২) আয়েৎ ৫১।) কথিত আছে যে, এক সময়ে মহম্মদ সাহেব আরব কাফেরগণকে লাভ করিবার ইচ্ছায় তাহাদিগের দেবতাদিগের নাম উল্লেখ করিয়া বলিলেন, উহাদের শফায়ৎ বাঞ্ছনীয়; কিন্তু তিনি পরে সেই উক্তির জন্য দুঃখিত ও লজ্জিত হইয়া বলিলেন যে, শয়তান ঐ সমস্ত কথা আমাকে বলিতে শিখাইয়াছিল। ঘটনাটী মওয়াহিব-আল্-লুদুনিয়া নামক মুসলমান কেতাবে এইরূপে বিবৃত হইয়াছে,

قراء رسول الله صلعم بمكة و النجم فلما بلغ افرايتم اللات و العزي و مناة الثالثة الاخري القى الشيطان
على لسانه تلك الغرانيق العلى و ان شفاعتهم لترتجى فقال المشركون ما ذكر الهتنا بخير قبل اليوم
فسجد و سجدوا فنزلت هذا الاية و ما ارسلنا من قبلك من رسول ولا نبي الا اذا تمنى القى الشيطان
في امنيته *

অর্থাৎ, "রসুল-আল্লা (তাঁহার উপর খোদার শান্তি ও আশীর্ব্বাদ বর্ত্তুক) মক্কাতে সূরা আল্-নজম পাঠ করিতেছিলেন, আর যখন তিনি এই বাক্য প্রাপ্ত হইলেন, 'অনন্তর তোমরা কি আল্-লাৎ, আল্-আজ্জা ও অপর তৃতীয় মনাৎকে দেখিয়াছ?' তখন শয়তান তাঁহার ওষ্ঠাধরে এই বাক্যগুলি নিক্ষেপ করিয়াছিল, 'ইহারা গৌরব ও মর্য্যাদা সম্পন্না কুমারী ও তাঁহাদের শফায়ৎ আশা করা যায়।' তাহাতে কাফেরগণ বলিল, 'তিনি আমাদের দেবতা সম্বন্ধে উত্তম বলিয়াছেন।' অনন্তর তিনি সেজ্দা করিলেন ও তাহারা সেজ্দা করিল, এবং তৎপরে এই আয়েৎ নাজেল হইল, 'আমরা তোমার পূর্ব্বে (হে মহম্মদ) এমন কোন রসুল বা নবী প্রেরণ করি নাই যে, সে যখন পাঠ করিত, তখন শয়তান তাহার পাঠের মধ্যে (কিছু) নিক্ষেপ করে নাই।'" পাঠক সূরা আল্ হজ্জের (২২) ৫১ আয়েৎ ও উহার টীকা পাঠ করিলে এই ঘটনার বিস্তারিত বিবরণ প্রাপ্ত হইবেন।

A PAGE FROM REV. W. GOLDSACK'S BENGALI TRANSLATION OF THE KORAN, WITH NOTES

Published by the C.L.S.I.

revelation. The following version of the Surah already given, appeared in an article in the *Edinburgh Review* for July 1866, and although it may not equal the Arabic, it is, to say the least, more interesting than any of the ordinary prose versions :

"I swear by the splendour of light
And by the silence of night
That the Lord shall never forsake thee
Nor in His hatred take thee ;
Truly for thee shall be winning
Better than all beginning.
Soon shall the Lord console thee, grief no longer control thee,
And fear no longer cajole thee.
Thou went an orphan boy, yet the Lord found room for thy head,
When thy feet went astray, were they not to the right path led ?
Did He not find thee poor, yet riches around thee spread ?
Then on the orphan boy, let thy proud foot never tread,
And never turn away the beggar who asks for bread,
But of the Lord's bounty ever let praise be sung and said."

II.—Versions in Oriental Languages[1]

One of the earliest versions of the Koran for the use of Moslems was the translation made into Urdu by the learned Sheikh, Abd-ul-Kadir Ibn-i-Shah Wali Ullah, of Delhi, in 1790. This has appeared in several editions, lithographed, with the Urdu text interlinear with the original.[2] An Arabic-Persian interlinear in two volumes was printed at Calcutta

[1] Cf. Jean Gay, *Bibliographie des Ouvrages rélatifs à l'Afrique et à l'Arabie*, Paris, 1875; Brunet, *Manuel du Libraire* (art. "Mahomet"); J. Th. Zenker, *Bibliotheca Orientalis*, Leipzig, 1861.

[2] An edition in two volumes was printed at Hugly in 1248 (1829).

in 1831; Brunet also mentions a lithographed Persian interlinear translation (Isphan, n.d.). The latest edition is a polyglot Koran in folio, lithographed in two colours at Delhi by the Farooki Press, 1315 A.H., and entitled *Koran Majid, Terjumat Thalatha.* The introduction is in Urdu, and the interlinear text gives first the Arabic, followed by a Persian translation, an Urdu free translation, and an Urdu literal translation. The Persian translation is by Shah Rafi'-ud-Din. In addition to the text a running commentary is given on the margin, both in Urdu and in Persian. In Persian we have other editions of the Koran with explanatory notes on the text, or attempts at literal versions. A scholarly translation of the Koran into Urdu was also made by the late Rev. Dr. Imad-ud-Din, of Amritsar, India. This was the first translation to be published in Roman-Urdu characters, and through the Christian Mission press at Allahabad it has been widely circulated throughout India.

Rev. Dr. Ahmad Shah, S.P.G. missionary at Hamirpur, U.P., has recently given us the Koran in Hindi translation from the original Arabic. The language is said to be idiomatic, and the paragraphs are arranged according to the thought of the text.

It is not generally known that the Malay version of Beidhawi's Commentary on the Koran contains an interlinear translation, sentence by sentence, with the Arabic text. Two or three editions of this commentary have been published, and it is sold throughout the Dutch East Indies.

According to Hughes, a translation has also been made into Pushtu, and another writer speaks of one in Gujerati. I have not been able to secure information, however, in regard to these versions.

From the *Terjuman* (quoted in the *Revue du Monde Musulman*, iv. 634) we learn that: "Les Musulmans d'Adjari, aux environs de Batoum, et des régions avoisinantes, ne parlent et ne comprennent que la langue grouse [*sic*]. Pour faciliter leur instruction religieuse, le Coran à été traduit récemment dans leur langue; l'auteur de cette traduction se nomme Mir Yanichouyli." One would like to know more accurately concerning this version for so small a population.

Some of these translations, however, especially the earlier ones, are not, correctly speaking, translations of the text; rather they consist of a commentary in the vernacular on the Arabic text, which sometimes in transliterated. A Chinese Commentary on the Koran is an example. In the *Revue du Monde Musulman* (vol. iv. p. 540) a full account of such a commentary is given by M. F. Farjenel and M. L. Bouvat. The work is in octavo, but gives neither date nor author's name. It is entitled *King han Tchou-kiai heueting* (The Sacred Book explained in Chinese, and clearly divided into Sections).

> "The Chinese phonetic rendering, in this part of the book, is indicated after the Arabic text, and the Chinese explanation follows. It is noteworthy that the Arabic text itself is not translated, the Faithful doubtless being supposed to understand it. The notes in Chinese which accompany each Arabic phrase form an annotated explanation of the prayer or of the text, written in colloquial language. All the rest, after the Fatiha, is composed entirely of verses of the Koran, likewise translated into the language of the common people."

To give the reader an idea of what such a translation means, we give below the comment on the words " King of the Day of Judgment," in the first Surah:

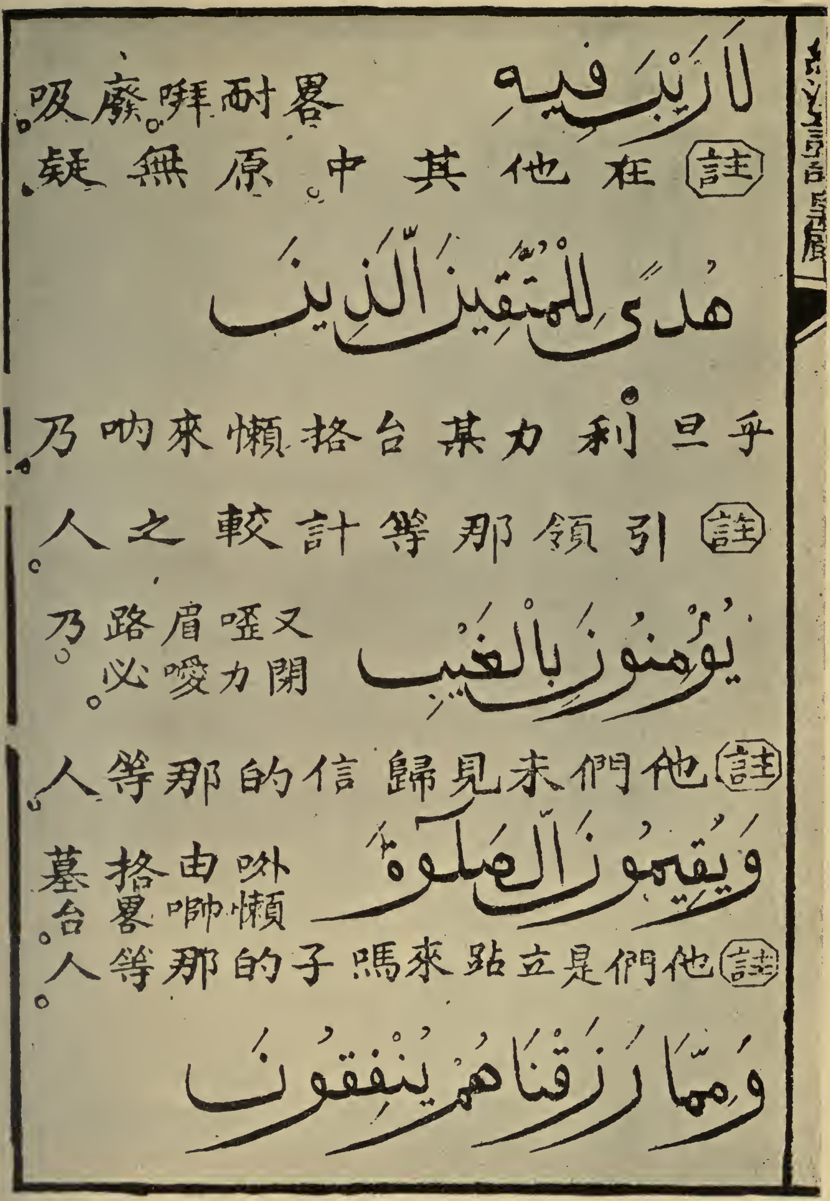
Maliki yaumi'd-din. (In Arabic character.)
Ma li kee yao minn ting. (In Chinese character.)

" This expression has twelve Arabic characters. With the thirty preceding characters, this makes forty-two. On the basis of these forty-two characters Allah has created forty-two kinds of diseases of the human heart. To every man who, during prayer, recites these words with true devotion, Allah will grant the cure of these forty-two moral illnesses."

The word " Amin " (Chinese: *A mt nai*) is thus explained:

" This word has four sacred characters which designate four saints: *Alif* stands for Adam; *Mim* for Mohammed, the apostle of God; *Ya* for *Yahya* (John); and *Nun* for Noah. Those who recite these characters accurately will receive the honours and dignity pertaining to these four saints, on the Day of the Resurrection."

A translation of the Koran in Javanese appeared in 1913 from the Semarang-Drukkery en Boekhandel, Batavia. It is issued in parts of about a hundred pages. The print and text are exceptionally good (see facsimile); the footnotes in Javanese are textual and not explanatory. This translation was made by Mr. Ngarpah, who calls himself " Servant of the Sultan of Turkey." He was once a Roman Catholic convert, and then turned back to Islam. The Javanese students at El Azhar were greatly interested in this translation when I showed it to them. An earlier translation in Javanese character is mentioned by Brill.



لَا رَيْبَ فِيهِ 暑耐拜麽吸

註 在他其中原無疑

هُدًى لِلْمُتَّقِينَ الَّذِينَ

乎旦利力其台格懶來吶乃

註 引領那等計較之人

يُؤْمِنُونَ بِالْغَيْبِ 又嗟眉路乃
閉力噯必

註 他們未見歸信的那等人

وَيُقِيمُونَ الصَّلٰوةَ 吙由搭墓
懶啣暑台

註 他們是立跕來瑪子的那等人

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

A Specimen Page of Chinese Koran Commentary

In 1908 the Rev. William Goldsack, a missionary of the Australian Baptist Society, undertook the translation of the Koran into Bengali. It was a bold but strategic venture on literary lines, and has already had great effect among intelligent Moslems. The Koran, printed in this fashion (see facsimile), with Christian comment and the explanation of difficult passages, can well be made a schoolmaster to lead Moslems to Christ. One may hope that this method will find imitation in other mission fields and other languages. Efforts in this direction are sure to meet with opposition, as was the case with Turkish versions.

In the days of Abdul Hamid a translation of the Koran into Turkish would have been an impossibility, owing to Moslem prejudice, yet during his reign copies of the Arabic Koran, with Turkish commentary in the margin, were freely published. A beautiful edition of such a Koran was printed at the Bokharia Press, Constantinople, A.H. 1320. After the declaration of the Constitution, the translation of the Koran into Turkish was begun simultaneously by different writers. It aroused not a little stir in Moslem circles, and the undertaking was opposed by those of the old school. The earliest translation that appeared was entitled *Terjumat el Koran*, by Ibrahim Hilmi, and was printed at Stamboul about two years ago. Another translation appeared in the Turkish bi-monthly, *Islam Majmu'asi*, edited by Halim Thabit. The translator signed himself *Kh. N.* So far only thirteen numbers of this journal have appeared. The Director of the Khedival Library at Cairo, who showed me the magazine, expressed his opinion that the enterprise had been stopped by the Turkish Government, and feared that all copies of the paper so far issued would be confiscated and destroyed. Ahmed Effendi Aghaieff, in the *Jeune Turc*, advocates these translations as a necessary religious reform, a sign of the times, and as the only way to reach the masses with the truths of Islam. He wrote :

> " We must begin this (translation) at once, and show the people that it is possible to reach the authentic foundations of our religion. First in rank of these is the Koran. Till now the ordinary Turk read this, committed it to memory, said his prayers and had his communion with God, absolutely without understanding the sense and content of what he read or prayed. Naturally his readings and prayers made no such impression on his heart and soul as we should expect from the reading of a holy book and the recitation of a prayer. Reading and prayer were both mechanical ; here was one of the principal causes of the impotence of religion as an educational force, and this obstacle must be removed.
>
> " It is this thought that has led to the translation of the Koran into Turkish ; and the remarkable thing, and that which shows how ripe the time is for this enterprise, is that the translation has been begun in quarters utterly at variance with each other in their tendencies. An entirely new religious era is opening in Turkey. We can already foresee that it will be big with beneficent results for the country ; and the country is so ready for such work that the protests against the translation have been remarkably feeble and have not even attracted general attention."

The hope expressed in this editorial, however, was not realised. Neither of these translations have so far been completed, the Sheikh-ul-Islam himself having forbidden all translations of the sacred Arabic text into Turkish. Even an appeal to the Grand Vizier, we are told, met with no response. There is no doubt, however, that after the war those who have begun this translation will complete it. The spirit in which it was undertaken is well indicated by Ibrahim Hilmi's preface, from which we translate two paragraphs as they appeared in the *Aegyptische Nachrichten* (Cairo) in a review of the work :

"To confer a favour upon my countrymen, I have decided to translate the noble contents of the Holy Koran into simple and smooth Turkish. It is true that earlier Turkish Commentaries on the Koran, or Korans with explanatory notes, have appeared, but all these works were published in obscure and classical style, and did not give the meaning of the text clearly, so our Moslem brethren received little benefit from them. In my youth I learned the whole Koran by heart and became a *Hafiz.* Even now I can recite the Koran with the right intonations, but nevertheless I did not understand hardly a single phrase ; and this is the case with hundreds of thousands among the Moslems. They have spent their youth in learning the proper recital of the Koran, have even learned it by heart, but of the meaning of the Holy Book they understand nothing. The foundations of our faith are unknown to them.

"Truly the Koran did not descend from heaven merely as a masterpiece of beautiful Arabic eloquence. Non-Arabic speaking nations have rightly expressed the desire to know what the book contains. Everyone cannot learn sufficient Arabic to understand the Koran, nor have they time to wade through twenty volumes of Commentaries. Since I have for a long time laboured in my native country with patriotic zeal for its intellectual and social reformation, I have now the special wish to give a version of the Koran in the language of the people. The translators have done their best to help all the readers, especially the youth at school, to a right understanding of the sacred text, and have, therefore, used simple language. The reader will not misjudge my religious object and my good intention in this work. Even when the Turk reads his Koran in Turkish he will not abandon the use of the original text and the commentaries. May God bless my undertaking and this new translation."

To sum up the result of our investigation. The Koran has been translated into twelve European languages, and, not counting the polyglot editions, we have in these languages thirty-four versions (no less than eight in the English language alone). In Oriental languages we have been able to learn of some ten versions, and in the case of one or two of these the information seems doubtful. When we remember that this work of translation has, with a few exceptions, been the work of Western scholars, Orientalists, and missionaries, the contrast between the Arabic Koran and the Bible, the Book for all nations, is strikingly evident. And from the missionary standpoint we have nothing to fear from modern Koran translations; rather may we not hope that the contrast between the Bible and the Koran will be evident to all readers when they compare them in their vernacular? As long as orthodox Islam, however, retains its grip on the strategic centres of the Moslem world, it may be doubted whether the translations of the Koran made for Moslems by their own leaders will have any wide circulation. At Constantinople and Cairo the leaders still seem bound to discourage any translation of their Sacred Book.[1] We are told that at Lahore a well-known Moslem lawyer was recently speaking to his co-religionists in the Punjab on matters connected with Islam, and protested against this mistaken policy. "The reason why Christians succeed is because wherever they go they have the Bible and say their prayers in their mother-tongue; whereas we have wrapped up our religion in an Arabic dress. We should give the people the Koran and let them say their prayers in their own language." The only answer he received was, "Thou art thyself an unbeliever to say such things."

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[1] Cf. *Al Manar*, vol. xvii. part 2, p. 160 (against a Turkish version); and xvii. part 10, p. 794 (protesting against a new English version by Kamal-ud-Din, editor of the *Islamic Review*).

CHAPTER X

THE DYING FORCES OF ISLAM

"WE need only refer to Hali, the first and foremost in the shining heaven of song, to see the picture of Mohammedan society painted in its naked, hideous deformity. His *Musaddus* is a doleful tale of the vice and immorality, the selfishness, self-seeking, and hypocrisy which are corrupting Mohammedan society through and through. It is, if I may say so, the epitaph, the funeral oration over our community in India. His verses express the authentic cry of the human heart—sad, weary, depressed, at things as they are."—*Essays*, S. KHUDA BUKHSH (an Indian Moslem).

"MAN is the absolute master and woman the slave. She is the object of his sensual pleasures, a toy, as it were, with which he plays, whenever and however he pleases. Knowledge is his; ignorance is hers. The firmament and the lights are his; darkness and the dungeon are hers. His is to command; hers is to blindly obey. His is everything that is, and she is an insignificant part of that everything."—KASIM AMEEN BEY (a Moslem Jurist in Egypt).

CHAPTER X

THE DYING FORCES OF ISLAM

A YOUNG sheikh, Mohammed el 'Attar, for some years a teacher in El Azhar University and a voluminous writer of pamphlets, has recently issued a small booklet under the title, *Where is Islam ?—An Essay setting forth the Present Condition of Moslems, Socially, Intellectually, and Morally.* In this pamphlet of only thirty-two pages we have a cry from the heart of a Moslem of the old school, despairing of reform and watching with regret the decaying forces at work in Islam. It is not a book of controversy against Christians, but is addressed to Moslems by one of themselves. It is a call for reform, if reform is yet possible. It is a cry of despair, for in the words of the author, " There is no true and living Islam left in the world." We translate verbatim some of the most striking portions of this treatise, which lays bare the very heart of Islam and shows us what goes on in the minds of the leaders in El Azhar itself, and in Cairo, the intellectual capital of Islam.

" Praise be to God and thanksgiving, with the highest praise and most hearty thanks. I have not written this little book to criticise my brother Moslems or to wound their consciences by recording the disgraceful practices which have crept into our religion, but I have prepared it as a homily to stir up the hearts of the faithful, and my trust is in God . . . What heart is there, O Most Glorious God, that is not terrified at the present condition of Islam, and what eye is there that does not weep for it ? I searched for Islam in Mecca, the most honourable city, where some of the verses of the Koran came down as a revelation to men and a clear guidance, but I saw nothing there save corruption and error and shame and woe. I found there wine and adultery and wickedness and what-not. Obscenity has multiplied and all propriety ceased in the land of Mecca, the mother of Islam. O Land of Mecca, thou art too pure that thou shouldst be thus defiled ! "

He then goes on to show that most of those who go on pilgrimage do not go in the right spirit, but many of them spend money which they have wrung from the poor by usury and expect thus to gain merit with God.

" Yet I was not so sorry for these deluded people as I was for the inhabitants of Mecca itself; those who dwell for ever near the House of God, but pay no attention to the warnings of God, living on in their savagery and barbaric customs, ignorant as cattle, and further away from the true road.

" I searched for Islam in Medina, the Illustrious, but found only miserable people complaining of nakedness and hunger. So I stood and spoke to them in kindness and without anger: ' O ye despairing, hungry and miserable Moslems ! I weep for your blood instead of tears, for by God my heart is filled with sadness at your condition. Seek death if you are freemen ; if not, you are in an evil case.

" I sought for Islam under the government of the Sublime Porte and the Ottoman race, and I found only divisions and parties with names and degrees without number, and no doubt the names and the degrees are only degrees of vanity and lying. Nor is the Lord ignorant of what they do. God has made their career a mockery to those that mock and a laughing-stock to those that deride. By God, if I were not an Arab, I would flee away from your religion to escape from these people whose souls have become inhuman and whose faces have become ugly and knavish. And is not God mighty and the Avenger? This is the company which have manifested hatred and enmity the one to the other, so that there is no longer peace between the father and the son, nor between brothers, nor between rulers and the ruled. They are of those without understanding."

Here follows a lament for the Turkish defeat, the loss of Adrianople, the state of the Turkish Government, and the destruction of the Califate under Ottoman rule.

"I searched for Islam in Europe, and I returned to my native land smiling with pleasure at what I saw there. . . . There I found men who loved their fellows and loved goodness for its own sake. There I saw people who were kind to their poor—and how few were the hungry and the miserable. Peace be to you, O Europe, as long as the sun shines.

"I sought for Islam in India, but no sooner had I reached Madras than my heart was disturbed and overwhelmed with sorrow; and for what reason do you suppose? As soon as I came to this land of unbelievers I picked up their books translated into the Tamil language, in which the Moslems recorded the life of the Seyyid Abdul Kadir el Jilani, whom they regard as a god to be worshipped. Would that they only mentioned him as a prophet or disciple, but they give him the attributes of deity. For example, they call him Lord of heaven and earth; the One who helps and hinders, the One who has the control of the universe; the One who knows the secrets of the creation; the One who raises the dead and heals the blind and the lepers; the One who forgives sins and takes away calamity, etc. etc. When they visit places built in his memory they say, O Thou most excellent fountain of eternity, O Lord Abdul Kadir el Jilani. . . . What sane man would thus take titles and attributes which are only proper in the case of God, and apply them to one of His creatures? Woe be to my heart at such a state of Islam. By God, death is better than life for such Moslems, and they deserve punishment in this world and the world to come.

"I sought for Islam in the Azhar University, built upon injustice and hatred and tyranny and oppression, and I found its people consisting of two parties: leaders and teachers; and disciples. As for the leaders and teachers, they are the ones who manifest enmity and hatred and oppression, and there is none among them with justice or equity. They make a great show of Islam before the common people, and God knows how much hypocrisy there is in many of them."

He then speaks of the faults of the teachers, addressing them with his counsel, saying that he is one of their number, but that does not excuse him from speaking frankly of the conditions that now obtain among the learned. The pupils receive still stronger admonition, and at the end of the paragraph he says there is no true and living Islam left.

"I sought for Islam in the mosques, and I saw that the most of those who prayed there stole the sandals of their co-worshippers, and I said in my heart, Where are the Moslems to-day? Yea, where is Islam?

"I sought for Islam in the school of the teachers *Dar el 'Aloom*." (He refers to the new school for the training of Moslem missionaries in Old Cairo, and goes on to indicate that this school for the training of propagandists spends its energies in disputes regarding grammatical niceties and quibbles about Arabic syntax.) " So I said, Leave them alone with their Arabic, and I departed laughing, and they were laughing too.

" I sought for Islam in the law school, and I saw there a sheikh of the most learned of his kind lecturing on *fiqh.* I said to him, What is your judgment regarding the washing of the head before prayer ? Must it be done wholly or only in part ? And then I was amazed to see the teacher blush in his ignorance, unable to answer ; and so I turned away from him, saying, Here is a company of those who teach, without knowledge, and profess to understand, without understanding.

" I sought for Islam in the dwellings of the rich, but I found wine upon their tables, and I heard them singing songs in praise of the joys of this life. . . .

" I sought for Islam in the hearts of the Sufis and the followers of the ' Way ' (mystics), and I hoped against hope that I would find it there. But here also it was lost and in decay. I found them taking hashish and drugs, and all their supposed worship is full of deceit and fraud. Nor is God ignorant of what they do."

The writer closes his long indictment by saying :

" I searched for Islam throughout the whole world, from east to west and from north to south ; nor did I find it. Where shall I find it ? Shall I find it among those who are not Moslems ? "

He then lapses into poetry, apostrophising the European culture of Cairo as a centre of worldliness and sin,—and in this judgment we all agree. On the other hand, he praises the West for its progress in art and literature ; and says (p. 21) that although Islam is dying and among Moslems there is nothing but backbiting and slander, truth, kindness, and covenants still hold among Christians. Some of the evils of which he accuses his co-religionists are so gross as to be untranslatable, and he is specially grieved at the corruption of the Arabic tongue by the introduction of foreign words.

The last two pages of the pamphlet are addressed to his critics. He knows his writing will not be reviewed with favour, as the exposure of hypocrites always means their hatred, but he asserts that the high-minded among them know that he is speaking the truth; and that, therefore, those who are sincere will accept his warning. A humorous touch is given by the author's request that El Azhar kindly repay him £150 sterling, which he spent there in vain! He also says that as there will be few favourable reviews of his treatise, he furnishes the reader with a review of it by a late Sheikh of El Azhar, Mohammed Abdu, saying that this reached him by wireless telegraphy from Paradise! Mohammed Abdu in his telegram corroborates the judgment of the author and praises him for his audacity.

It appears that this is only the first part of this terrible arraignment, and that the second will shortly come from the press. When a consulting physician has carefully diagnosed a patient who is suspected to be suffering from the deadly germ of tuberculosis, and the irrevocable verdict has been given that the disease has advanced so far as to be incurable, one may say that he is a dying man. The forces of death are already at work, and it is only a matter of time when they will do their worst. Or when the species of fungi known as dry-rot begins to penetrate oak timber, the process of destruction cannot be easily arrested. If Mohammed el 'Attar is not a mere pessimist, but, as we believe, a true prophet from the midst of his brethren, then Islam is already doomed. Its vital forces have been sapped, and moral and spiritual collapse are as inevitable as was the case in the Moslem world of politics.

CHAPTER XI

ARABIC LITERATURE AND ITS EVANGELISATION

“This, I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, ‘Had I a sword of keener steel,
That blue blade that the King's son bears, but this
Blunt thing!’ He snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the King's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day.”

E. R. Sill.

CHAPTER XI

ARABIC LITERATURE AND ITS EVANGELISATION

ONE of the Arab philosophers, at once a zoologist, a philosopher, and biographer of the Arabian prophet, whose name was Ed Damiry, and who lived about four or five hundred years after Mohammed's death, said that "Verily the wisdom of God came down on three—on the hand of the Chinese, on the brain of the Franks, and on the tongue of the Arabs."

The present awakening of China will doubtless prove that not only in the past, but also in the present, the Chinese are above all nations clever in handicraft. It is interesting to believe that the Arabs, even in the Middle Ages, realised the inventive genius of the West; and no one who has ever studied the Arabic language, or even their literature as far as it has been translated, can doubt that the language of the Arabs, which they call "the language of the angels," is, of all living languages, perhaps, the most delicate in structure, immense in vocabulary, and of great possibility for the expression of every form of thought. No one doubts the importance of this living speech.

I. *Extent, spread, and world-wide influence of the Arabic language.*—The Arabic language became the chief vehicle for carrying on and carrying outside the bounds of Arabia the Moslem religion. The Bible tells us, "In the beginning was the Word, and the Word was with God," and that "the Word became flesh and dwelt among us." In another sense the word of Mohammed, incorporated in his book, has gone on the wings of the wind with Arab propagandism, until to-day the Koran is perhaps the most widely read of any book in the world save the Bible.

I think it is correct to say, as was mentioned before on page 103 with reference to a typewriter firm, that the Arabic character is used more widely than any other character used by the human race. The Chinese character is used by more people, vastly more, but the Arabic character has spread, through the Mohammedan religion, over much wider area, until in every part of the great world of Islam those who know the Arabic character can at least read the signs of the street or the tickets in the railway trains. To begin with, the whole of North Africa has adopted the Arabic character. From Rio de Oro and Morocco, through Algiers, Tunis, Tripoli, Egypt, in all the day schools, higher schools, on the street, and wherever there are people who read and write, they use the same character that is used in the Koran. The Arabic character has also been carried through a large part of Central Africa by the Hausas, and through a large part of Eastern Africa by the Swahilis and the Arabs of Zanzibar. Long before Livingstone crossed the Dark Continent the Arabs had already named the chief lands of Africa, visited the great lakes, and discovered the greater part of the continent. The same is true of the Far Eastern world. In the Philippine Islands and Malaysia the books used by the Moslems, numbering 35,000,000 souls, are mostly in the Arabic tongue or in the Arabic script. The same is true of the great strip of country from far Western China, through Northern India, Afghanistan, Eastern Turkestan, the whole of Persia, Turkey in Asia, and Arabia. Islam has carried its alphabet, the sacred alphabet of the Koran, throughout the whole of the Moslem world.

The Arabic speech has even extended through its literature and Moslem emigrants to the New World. In South America there are nearly 160,000 Mohammedans, while in Brazil alone there are seven Arabic newspapers.

The Mohammedan religion has also carried its grammar, its vocabulary, through a greater part of the Oriental and Occidental world. Even in the English language we have no less than threescore words that are Arabic, which came by way of the Crusaders or through Spain into the English dictionary and linger there. Every time we buy a *magazine*, use a *sofa*, or study *algebra*, we pay tribute to the Arabic tongue, because all these are Arabic words. There are fifty other words just as common which could be mentioned. But most of all, the Arabic language is bound up with the religion of Islam. To-day there are no less than forty or fifty million people whose spoken tongue is the language of Arabic, and over 200,000,000 people who pray no prayer to God, who have no religious expression for the thoughts of their soul, save as winged with the language of Mohammed.

The cry of the muezzin is the challenge of Islam to the Church of Jesus Christ. In all these lands, from Canton in the extreme east, and through Western China, in the Malay Archipelago, and as far west as Morocco or Sierra Leone, as far south as Cape Town, and as far north as Tobolsk, Siberia, you may hear every day the call to prayer in Arabic, and the prayer from Mohammed's book, " In the name of God, the merciful, the compassionate ! "

Nor has the Arabic language ceased to spread through the world. Its use is extending not only in Africa, but even in China, and we may speak of a revival of Arabic in nearly every Moslem land. It is in the deepest sense of the word a living speech. What stronger proof could we have for this than the activity of the Mohammedan press in centres like Cairo, Beirut, and Constantinople ?

II. *Need for the Evangelisation of Arabic.*—On the other hand, Arabic literature has, by the very fact of its being Moslem, become to-day the greatest and strongest retrograde force for civilisation and social progress in the world.

It has been said that " the book, the religion, and the sword of Islam have done more to retard the progress of civilisation than any other forces in the world." Islam has lost its sword. The Moslem world is under Christian government or western influence practically everywhere. But the power of Islam still remains in its book, in the propagating force of this religion through its literature. I believe that the old Arabic literature is both socially and morally and spiritually to-day the greatest retrograde force in the world.

For the springs of this literature are not waters of life that make everything blossom and bloom with their flow. The water that goes forth from the springs of Arabic literature and of Islam is bitter water, a Dead Sea of thought. It is, alas! true that the desert is the garden of Allah, but the desert is not the garden of Jehovah. Where Jehovah walks is Paradise, and where Allah walks there is the desert.

Arabic Moslem literature is anti-Christian, impure, full of intolerance and fanaticism toward western ideas, and wholly inadequate to meet the intellectual and moral needs of humanity.

Take, for example, the social and political effect of Arabic literature. The literature of Islam is out and out, of course, Mohammedan, and is based on the Arabic mediæval conception of social life and progress. I think it was Lord Cromer who said in his book on Egypt that "reformed Islam is Islam no longer," because the real Islam is based on three principles—the principle of intolerance, the principle of the degradation of womanhood, and therefore the ruin of the home life, and the principle of the unchangeableness of civil law. Now, these three principles are absolutely antagonistic to the march of modern civilisation.

In regard to womanhood, there are a small number of Mohammedans who advocate monogamy and deprecate polygamy, but there is not a single Moslem in Cairo or Calcutta who can write a book in favour of the rights of womanhood without directly indicting the life of the prophet and attacking the Koran. So these two things are incompatible, and it is simply impossible to reform Islam without impugning Mohammed himself and his sacred institutions. Again, Mohammedan literature stands for intolerance. You can find intolerance in nearly every Moslem book you pick up, whether story-book or poem or philosophy or religion. It is woven into their literature and life.

Mohammedan literature is also morally unfit to elevate the world. Let us take two or three examples familiar to us all. The Arabic tales of *The Thousand*

and One Nights is used among us as a book for children. It is a book of rather interesting stories in the expurgated form in which we know it, but as it circulates in the Moslem world it corrupts morals, degrades home life, and the better class of Moslems to-day would not like to be seen reading the book. Take the greatest book in the Arabic world, the Koran itself. " The Koran," as a Moslem in Morocco said, " contains beautiful moral precepts, but they are hard to follow. When I read the New Testament some one seems to be drawing me to Himself." There is the greatest difference in the world between the Arabic Bible and the Arabic Koran, the Arabs themselves being witnesses. If placed side by side with the Bible, Mohammed's book will show immediately its inferiority. I remember an Arab, who came to one of our missionaries in Arabia and said, " I love your Bible, but," he said, " the Arabic Bible is not as poetic, its form is not as elevating, its eloquence is not as great as is the eloquence and the poetry of Mohammed's book, the Koran." And the missionary, quick as a flash, said, " When the caravan is crossing the desert and the travellers are dying for thirst, do they ask for rose-water ? " It is God's Word alone that satisfies the thirsty soul.

And there is a sad dearth of literature for children. The Koran is not a book for children in any sense of the word. Its style is obscure even to adult Arabs, and except for a few Old Testament stories and some references to Jesus Christ, told in garbled form, there is nothing in it to attract children. Pictures and music, although increasingly winning their way among Moslem children, must do so over against religious prohibition according to the letter of the law. The contents of a children's primer on religion, by

Sheikh Mohammed Amin al Kurdi, which has had an enormous circulation in Egypt, Malaysia, and North Africa, will indicate what a Moslem child is taught; it is typical of this sort of literature. In the introduction the author says that his book is intended for primary schools and for boys and girls at home. The first part of the book defines God, His unity and His attributes, speaks of Mohammed, the doctrine of angels and the Koran, and says that the Gospel now in the hands of Christians has been utterly corrupted and is untrustworthy. The second part of the book might well be entitled, "What a boy and girl ought *not* to know." No further proof surely is needed that this literature needs to be purified and superseded.

III. *What is being done to meet this need?*—The Beirut Press, established by an American mission, has had a splendid record of achievement. Besides the Arabic Bible prepared for Moslem readers all over the world, scores of books, scientific, moral, and religious, have been published by them, and have had a wide circulation. But this press has always been handicapped because of the Turkish Government. Even under the new Constitution, they are unable to print freely the kind of literature needed for the present opportunity.

The Nile Mission press was established to co-operate with the Mission press at Beirut, and to supplement its work of Bible printing and extend it on a much larger scale, especially by tracts and leaflets suited for Mohammedans.

We must capture the Arabic literature for Jesus Christ and use it to carry His message everywhere, as Mohammed once used it to carry his religion. This is not impossible.

We have illustrations in the story of missions. When Ulfilas, the great missionary, came to Northern Europe and put the Bible in the language of the people, he captured it for Jesus Christ. When Luther put the Bible into the Old German tongue, the tongue of the common people which men despised, he created the German language ; and when Tyndale and Coverdale gave the Bible to England they not only perpetuated the faith of the Bible, but made it penetrate and permeate the English language. And so I believe that when Dr. Vandyke and Eli Smith ended their work of faith and labour of love and patience of hope, translating page by page and verse by verse the Bible into the Arabic tongue—when the completed Bible came from the press in Beirut, they ushered in an era far more importance than any dynasty or any change in governments in the Moslem world, because they gave to fifty million people the Word of God in a matchless translation. There is a proverb current at Damascus, or which used to be current there, given by Hartmann in an article he wrote on Islam and the Arabic speech, " Verily, the Arabic language will never be Christianised."

This proverb is a challenge, and in this task we have had the splendid co-operation of the New York Committee. For this purpose the Nile Mission press employs its colporteurs and sent out in 1914–15, mostly by direct sales, 103,262 books and tracts to every part of the Moslem world, making Cairo a distributing centre for the Gospel message in all Moslem lands.

The Nile Mission press stands at the great strategic centre of Islam, Cairo, " the victorious." If you go into its narrow streets, among the bookshop crowds, you have only to stand there for a few hours to see that the real capital of Islam is Cairo. Here are men from Nigeria, Morocco, Java, Singapore, Hunan in West China, from Mecca, Medina, Teheran, Stamboul, from Bokhara, from every part of the Moslem world. What do they come for ? To lay in a stock of Mohammedan literature and to carry it to the utmost confines of the Moslem world.

Could you find a better centre, a more efficient method, and a more strategic time for this work than God has given us to-day ? Carey's watchword should be ours, "Attempt great things for God ; expect great things from God."

CHAPTER XII

THE FULNESS OF TIME IN THE MOSLEM WORLD

"The passing of the whole of North Africa under European government; the rapid extension of settled administration, of modern education and trade; the inevitable breakdown of the Moslem defences as a consequence; the favourable change in the attitude of governments; and the decided and increasing success of our work in all its branches as revealed in the reports and the statistics—all emphasize . . . that *here*, *now*, is the acceptable time!"—*Report*, Methodist Episcopal Mission, 1913.

"I am more than ever convinced that the fulness of time has come for the Mohammedan people."—A Missionary in Central China.

CHAPTER XII

THE FULNESS OF TIME IN THE MOSLEM WORLD

THE greatest missionary problem next to that of the evangelisation of China, with its four hundred millions, is that of the Moslem world. In Africa, the destiny of a continent is at stake; the grave peril of Moslem aggression and the supreme urgency for missionary occupation cannot be overstated.

And yet Africa contains less than one-fourth of the total Moslem world population. In India *alone* there are twenty million more Moslems than in all Africa. In Asia, Islam had its birth, and to the great pilgrim centres of Western Asia, Mecca, Medina, and Kerbela, hundreds of thousands come every year from every part of the Moslem world. A quadrennial convention is not more truly representative of the North American colleges and universities than the annual pilgrimage at Mecca is of Islam. Five outstanding facts voice the present-day call of the Moslem world to Christendom; in five particulars we may truly say that the fulness of the time has now come for the evangelisation of these millions—the fulness of the time for the Son of God to redeem them that are still under the law and bondage of Islam, that they might receive the adoption of sons—the fulness of time to send forth His Spirit in their hearts, crying, " Abba, Father."

I. *For the first time in history the whole of Christendom faces the whole Moslem world in its unity.*—The Crusades were the conflict of European Christianity against the Turks in Western Asia ; but the crusaders, and the Turks alike, were ignorant of the spread of Islam in Malaysia and Africa, while they vainly fought with carnal weapons for the possession of Jerusalem. From the days of Henry Martyn until recent years, the Moslem world was neglected in missionary councils and in the missionary enterprise. To-day this problem holds a foremost place. Not only at the special conferences of Cairo and Lucknow, but at the Edinburgh World Conference, the unity of this problem and its urgency were unmistakably emphasised and laid as a common responsibility upon the Churches of Christendom.

The secular press and colonial governments are now fully conscious that Islam is a world power, and are compelled by present-day events and movements to give serious study to the subject. During the past five years more books on Islam have appeared in Europe than in any previous decade. The *New Encyclopedia of Islam*, Prince Caetani's exhaustive studies on the early history of Islam, in twelve octavo volumes, the French, German, Russian, and English monthly or quarterly reviews of the world of Islam—all these are indications that there is a new consciousness of the grave importance of this subject and its relation to the progress of humanity.

And the unity of the problem is felt by Moslems themselves as never before. Their press in Cairo, Calcutta, and Constantinople records, with the rapidity and the sensitiveness (sometimes without the accuracy) of a seismograph, every tremor or earthquake of disaster in the whole Moslem world.

"The Balkan War," said the *Comrade* of Calcutta, "has laid bare before the Mussulmans the great secular problems of their faith. They have begun to perceive, for the first time after many centuries, with perfect clearness that Islam is not a mere terminological expression representing diverse communities with lives apart, but a living force of spiritual and social cohesion binding all Moslems in an indissoluble unity of hope, purpose, duty, and endeavour. The brotherhood of Islam has ever been a fundamental basis of its creed, but the Indian Moslems had never felt its vital strength as keenly as they feel it to-day. The sufferings of the parts have revived in the whole its sense of organic unity."

This sense of organic unity in distress—these disappointed hopes of Pan-Islamism—are they not a challenge to our deepest sympathies and a call for the outpouring of love and service to the brotherhood of Islam ?

When Major Finley, the Governor of the Moro Islands, had an audience with the Sheikh ul Islam at Constantinople last year, the Moslems of the Philippine Islands offered public prayer for him that their petition might be accepted by the caliph of all true believers. The leading Moslem magazine in Cairo, *El-Manar*, has subscribers in Morocco and South Africa, in China and Australia, in Russia and Java. On the island of Mauritius a weekly Pan-Islamic paper is published in French and English, and the Moslem press of India reviews every important missionary publication of Europe and America. They brought out serially an "expurgated" edition of my *Arabia, the Cradle of Islam*, and reviewed at length Dr. Herrick's *Christian and Moslem.* All secrecy, all clandestine approach, all subterfuge are things of the past. For better or for worse the Moslem world faces the Christian world, and Christendom faces Islam in the open. We know—and they know that we know. They know—and we ought to know that they know.

II. *We know the true proportions of Islam.*—The Moslem world is nearer to us and is better known than it ever was known before. "The shrinkage of the earth," said Lord Curzon at the annual meeting of the Royal Geographical Society, "and the control of the forces of nature by the organised skill of man has not since the days of the Tudors made a greater advance in a single decade than during the last ten years." The enormous expansion of foreign trade with Egypt, East Africa, and the lands of the Nearer East has brought them to our very doors. Russian railways from the north and British from the south meet on the border of Afghanistan. Pilgrims to Mecca now take tickets from Damascus to Medina on the Hedjaz Railway, linked up with the Baghdad line, which will soon be overland eastward, and the railways surveyed in Persia. Although we have not got a complete census, statistics regarding Islam are no longer mere guess-work or wild exaggerations. Professor Westermann of Berlin has prepared a careful statistical survey for Africa, and estimates the total number of Mohammedans in the Dark Continent at only forty-two millions. For the rest of the world the following statistics may be given with confidence, and recall to our minds the great numbers and the wide distribution of Moslem population :

Africa [illegible]

India	66,577,247
Philippines	277,547
Dutch East Indies	35,308,996
Russia (Europe and Asia)	20,000,000
Turkey	12,278,800
Independent Arabia	2,500,000
Afghanistan	5,000,000
Persia	4,500,000
China	8,421,000
French Possessions in Asia	232,000
In Europe	2,373,676
North America	8,000
South America and West Indies ..	166,061
Australia	19,500

A grand total for the whole world of about two hundred millions. This is nearly thirty millions less than the total given at the Cairo Conference, and a hundred million less than the total given by the Moslem press of Cairo. But it is sufficiently large to challenge the heroic faith and the united intercession of the whole Church catholic. More careful study by Mr. Marshall Broomhall and Captain D'Ollone's scientific mission have greatly reduced the estimate formerly given by China ; and although the figures for the Sudan, Morocco, and Persia were also too high, a more careful survey has shown strong groups of Moslems in unexpected quarters. In Brazil seven Arabic journals are published, and on the island of Trinidad, which has 10,000 Molsems, we are told that no less than 1500 Moslem marriages are celebrated annually. In Madagascar, Islam is spreading; in Abyssinia it is winning over thousands of nominal Christians; and in Japan it is attempting propagandism in modern lines through the press.

This wider and deeper knowledge of the spread and the character of Islam has raised the important question of the fundamental distinction between the animistic, half-heathen Moslems of Central Africa and Malaysia, and those of the traditional orthodox type. The former number at least fifty millions, are everywhere accessible, and responsive to a much greater degree than are those in the old Arabic-speaking Moslem lands. And besides these millions who live and move on the border-marshes between Islam and Paganism, we face to-day a new kind of Moslem. In Egypt, Turkey, Algeria, India, and Persia there are educated Moslems of the New School, who have utterly abandoned faith in traditional Islam—who are fast drifting toward agnosticism and open infidelity. Those who know the situation, believe. These can already be counted by the millions —millions stumbling over the precipice from the twilight of Islam into midnight and death. The fact of this increased and more accurate knowledge of the problem is a God-given responsibility. By putting each of us face to face with the facts He lays on us the responsibility. "If thou forbear to deliver them that are drawn into death and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? And He that keepeth *thy* soul doth not He know it? And shall not He render to every man according to his works?"

III. *The present political crisis in the Moslem world shows that the fulness of time has come.*—The events of the past year in the political world have made so deep an impression upon Mohammedans that they no longer fail to see the close relation between the political collapse of the Turkish Empire and the social disintegration of the Moslem world in general. The past years have witnessed a series of events without parallel in the history of Islam. The occupation of Morocco, the loss of Tripoli, the partition of Persia, and the disastrous defeat of Turkey by the Balkan Allies have followed each other with startling rapidity. The Moslem press of India, of the Near East, and of Egypt has been openly discussing not only such questions as the reason for Turkish decline and defeat, but the more practical one of what will happen after Turkey breaks up, and a new map of Western Asia will have to be drawn, as well as one of South-Eastern Europe. Pan-Islamism, from a political standpoint, is dead. The one country where Islam has held imperial power, and to which the rest of the Moslem world looked as the seat of authority, openly confesses its defeat not only on the field of battle, but in the field of diplomacy and statecraft. Shrunken in size, shorn of all its outlying provinces, distrusted by its Arab population, divided in its councils, and bankrupt in its finances, constitutional Turkey has become a monument to the failure and collapse of Moslem rule. Since the beginning of the war with Italy, we are told that Turkey has lost 637,950 square miles in area of territory and 7,440,000 subjects.

The prestige of Islam as a Church State is gone. No independent Moslem State now exists in Africa.

Everywhere in the Dark Continent the forces of Western civilisation are dominant, and Morocco and Tripoli may now look forward to economic and social progress of the same character as we witness in Egypt. A Moslem writer in the *Hindustan Review*, speaking of the result of the Balkan War, said :

> " The defeat of Turkey in the Balkans came as a great surprise to the whole world, like the defeat of Russia by Japan a few years ago. But it was more than a surprise to the Mohammedan world ; it was a crushing blow, a staggering revelation. And because Turkey was regarded as the sole surviving power of Islam, its only hope of glory, this revelation of its weakness was accompanied with all the bitterness of a present disappointment and the uncertainty of a gloomy future. It was such a grievous shock that it unnerved the whole Mohammedan world."

In Asiatic Turkey the old struggle of the Arab against the Turk, and of the Old Turk against the New Turk, is full of unforeseen possibilities. In the province of Hassa last year, all the Turkish officials were turned out by the Arabs, and the Turkish Army quietly told to leave and ship to Busrah. In the Baghdad and Busrah vilayets the struggle for Home Rule has become so vigorous that at times the Arabs attempt to dictate the policy of the Turkish Government over the wires to Constantinople. Decentralisation is the watchword, and unless wiser councils prevail with the Committee of Union and Progress, these movements for self-government in the various Turkish provinces threaten the disruption of the empire from within. There are rumours of a Triple Alliance in Arabia between the Sherif of Mecca, the ruler of Nejd, and Ibn Saood, the most powerful prince of the interior. The province of Yemen is again in rebellion, and even the best friends of Turkey can see no future for her save the gradual partition of the provinces between the Powers. Already in the newspaper dispatches, diplomatic secrets are leaking out, and not only the man on the street in London, but in Beirut and Damascus, is discussing the future spheres of influence of Germany, England, France, and Russia in Asiatic Turkey.

A similar crisis can be observed in other lands. Persia, under its new Constitution and with its high hopes for liberty, equality, and fraternity, was not "strangled," as Mr. Shuster has indicated in his book, by Russian occupation on the north and British influence in the south, alone. Persian constitutional government died at its birth because the Persians themselves are unfit for self-government. The *Times* of London, in a leading article, speaking of Persia under the heading, "The Death-bed of an Ancient Kingdom," said :

> "Could some later Gibbon give form and cohesion to its masses of authentic details, he might draw a picture which would certainly have no present parallel anywhere in the world, not even in China. It is impossible to close its perusal without a deep impression of the utter hopelessness of the Persian situation. The child Shah, the absentee Regent, the helpless Cabinet which resigns once a week, the Treasurer-General, wringing his hands in agonised appeal for money to fill an empty treasury, are only the more conspicuous figures upon a sea of dismal anarchy."

The Russian occupation of the north, the British pacification of the south, and the posible control even of the neutral zone by these Powers, will usher in a new day of liberty and progress for Persia. The American missionaries welcome Russian rule in preference to Persian anarchy.

India and Malaysia, with over 100,000,000 Mohammedans under a Christian emperor and a Christian queen, enjoy the blessings of civilised government. Here there is every freedom for missionary effort and enterprise. An open door to one-half of the Moslem world! Only in Afghanistan is there still a considerable number of Mohammedans under direct Moslem rule, and even here the Young Afghan Party has come forward with a programme of constitutional reform and progress. They favour Western education, and may perhaps themselves unbar the gates of this great closed land.

The results of this universal political collapse as regards Moslem rule are deep and far-reaching. Because Islam is a Church State the occupation of Moslem lands and their control by Western governments affects the whole criminal law and whole sections of the civil law, and compels the readjustment of the religious rights and privileges of the Koran, with its mediæval legislation, to new conditions and the demands of civilised colonial governments. There was a time when European colonial governments, terror-stricken by ear of Pan-Islamism, favoured Islam or compromised Christianity in their attempts to meet this crisis. This is still the case in some parts of Africa. But a change for the better is already evident. The Dutch Colonial Government is now following a new policy, favouring the work of missions and opposing the further spread of Islam throughout Malaysia. At the German Colonial Congress in 1910 the Moslem peril in East Africa was fearlessly discussed, and a strong resolution adopted, and although we have quoted it in a previous chapter we venture to think that it may not be inappropriate to repeat it here.

> " Since the progress of Islam in our colonies is accompanied by grave perils, this Colonial Congress recommends a thorough study of Moslem propagandism. The Congress is thoroughly convinced that everything which favours the progress of Islam and hinders the progress of Christianity, should be avoided, and especially commends the cultural efforts of missionary education and hospital work to the support of the Colonial Government. We also recognise in the Moslem peril an urgent challenge to German Christianity to occupy the regions threatened by Islam with missionary effort " (*Report*, p. 62).

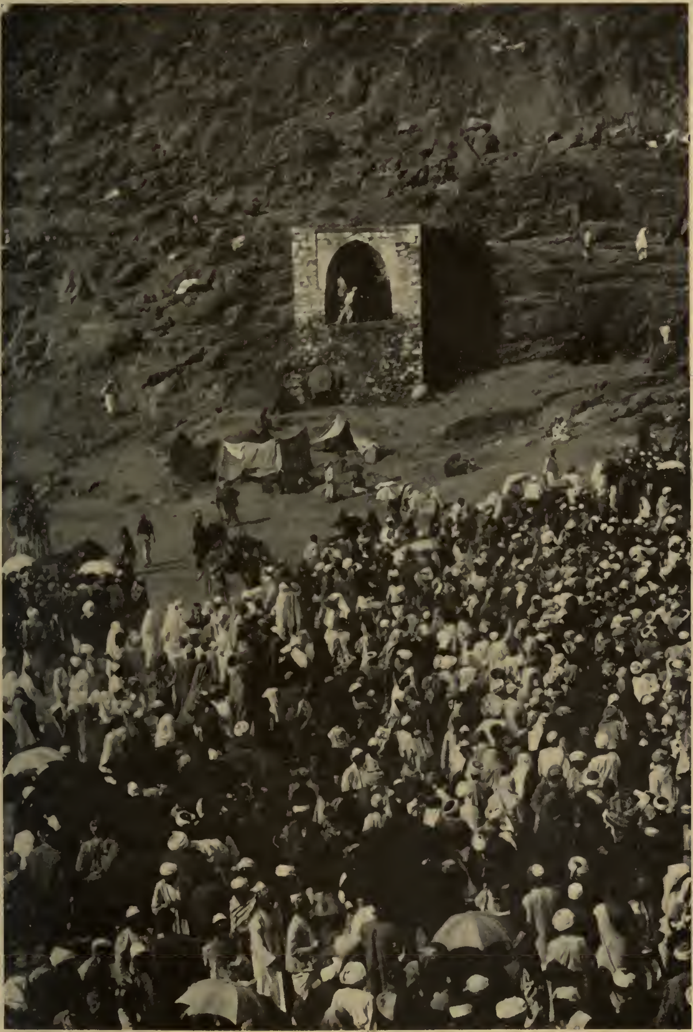
It is remarkable that this result followed a presentation of the subject by Inspector Axenfeld, representing Protestant missions ; Dr. Hansen, representing the Roman Catholics ; and Professor Becker, one of the keenest students of Islam from a secular standpoint. Surely if the Colonial Congress was so gravely impressed by the present situation in Africa, its appeal should find a response among the students of Great Britain, America, and the Continent.

As a reaction, and in some cases as a revolt, in the present political crisis, we note two counter-movements : that of Mahdism and of Pan-Islamic Nationalism. André Servier has shown that these two movements are mutually hostile, and are both hopeless as regards their ideals. The one is strongest in the West and among the uneducated masses of North Africa. Their hope for the rise of a Mahdi, who shall restore the lost empire of Islam, is based upon eschatological ideas, and from time to time produces political unrest, as we have seen in the Sahara, at Khartoum, and, more recently, in Somaliland. These hopes are kindled by the dervish orders, especially the Sennusi. Pan-Islamic Nationalism, on the contrary, has its centres in Calcutta, Constantinople, and Cairo. It is strongest in the eastern part of the Moslem world, and has its followers among those who have received a Western education. Over against these two movements it is the task of Christianity to point out that the *real Mahdi*, who can satisfy all our spiritual hopes, is none other than Jesus Christ, and to proclaim to the Moslem masses the hope of His return. The Second Advent is a doctrine which has a real place in the theology of Islam as well as in Christianity. It has not yet come to its own. We should present it, apart from any pet theory, in its living reality as revealed to us in the Gospel. In the same way, Christianity and Christian education are the only hope for a real Nationalism. The development of character in the school of Jesus Christ is the only guarantee of liberty, equality, and fraternity, as well as of self-government, for the nations of the Nearer East. Who will carry this evangel to them ?

IV. *The social and intellectual crisis in the Moslem world is a present-day call.*—The impact of the West, through trade, governments, and education, has utterly changed old social standards, practices, and ideals. In this, *missionary* education has had the largest influence. The daily life of an educated Moslem in Constantinople or Cairo affords a vivid illustration. Here stands our friend Mohammed Effendi, clad in Western costume, with a good knowledge of French or of English, in touch with the best and the worst of Western literature and culture, ambitious to take his place in the march of progress, and yet at every step confronted by the question, Which shall I choose—the old religion or the new civilisation ? When he takes his purse from his pocket, ten to one the question has already been decided against tradition, that hog's leather is not polluting. But shall he put his money out at interest, which is forbidden by the Koran ? Shall he keep his watch true to Western time, or set it at sunset as all pious Moslems have done since watches were invented ? Shall he follow the Western calendar or that of Arabia ? Shall he risk religious contamination by taking his food in a Greek restaurant, where lard is used ? How shall he find the true Kibla towards which to make his prostrations on an ocean-steamer or in a railway carriage zigzagging from Cairo to Alexandria ? The question of ceremonial washing before prayer is greatly complicated when the ordinary ritual cannot be fulfilled because of Western boots and shoes. Many ordinary medicines cannot be taken without offence to Moslem law, because they contain alcohol. His amusements and artistic tastes also run counter to the best traditions of the Moslem religion. It is still an open question among Mohammedans whether sculpture and photography are allowable, and whether the gramophone and the theatre are permissible amusements ; and when our friend yields in all these particulars to the impact of the West, those who are true to the old ideals do not hesitate to call him a *kaffir*, that is, unbeliever. And as regards the Old Islam, their accusation is just.

The New Islam is therefore anxious to incorporate all the progress and ideals of Western civilisation by a reinterpretation of the Koran. They attempt to prove that Islam was not propagated by the sword, that slavery was only a temporary institution, and that polygamy was not permitted by the Prophet Mohammed—in fact, that he himself was not really a polygamist. These feats of exegesis would be ridiculous, if they were not pathetic. All educated Moslems are abandoning the traditions and taking refuge in the Koran for a final stand against Christianity, if it be possible. The character of the Prophet is becoming a stumbling-block to all earnest thinkers, and there are hundreds of thousands of Mohammedans whose social and moral ideals are higher than those of Mohammed himself. Could there be a stronger call than this for us to present to them the reality of the living Christ, Who is at once the ideal of character and its creator; its author and its finisher ?

Popular education, both under government supervision and through the effort and example of Christian missions, as well as the enormous influence of the Moslem press, are spreading these new ideas everywhere. Great popular movements like the *Sharikat Islam* in Java, or the Moslem League of India, are also indications of this new spirit. The former movement began in Java only in 1908 and has already held a congress where thirty thousand people were present. In some respects it seems to be a



Pilgrims at Mecca

In the valley of Mina, stoning the devil-pillar.

successor of the Boedi Oetama, a young Javanese movement for self-government and nationalism, but it is on a still larger scale and appears more religious in character.

A missionary writes:

> "What the future of the movement will be no one can say, but it is certain that within the past year greater changes have come into the minds of the Javanese than in the past twenty-five years. We stand before a new epoch. Will it be favourable for the spread of the Kingdom of Jesus Christ? It is a call to persevering prayer that Java in its present awakening may not only desire education and true nationalism, but also that salvation which is only in Jesus Christ our Lord."

V. *The present-day spiritual crisis in Islam is a call to evangelism.*—No thinking Moslem can face the present world situation of Islam without realising that from the side of politics and education the very foundations of Islam are in danger. But in addition to this the old Islam is becoming conscious of its spiritual bankruptcy. The *International Review of Missions* has had a series of articles on the "Vital Forces of Christianity and Islam." The Moslems in Cairo and in Calcutta are printing articles on the dying forces at work in their religion. Mr. S. Khuda Bakhsh, an enlightened Moslem of India, says of his experiences at Mecca:

> "To-day the mullahs of Mecca mount a pulpit and air their erudition; that is, their knowledge of the traditions, as they interpret them according to their respective schools, and end with a few wandering, lifeless sentences in condemnation of all heretics, in contempt of this life, and in praise of the world to come. A philosopher would

consider their sermons ridiculous. . . . The wonder is that the faithful can be found to obey the behests of these tradition-ridden miracle-mongers, who do nothing to lessen the breach between the sects, but leave the more enlightened laymen to lead the way to reunion. My Meccan experiences prove this, that the faith of the priest is stagnant from the want of the breath of reason. In its decadence Islam is priest-begotten and priest-ridden."

Everywhere Moslems are bemoaning the fact that the day of opportunity is lost, that their religion is on the decline, and that its ideals are not high enough to bear comparison with those of Christianity. We have already quoted at length (p. 181 ff.) from the booklet under the title, *Where is Islam?—An Essay setting forth the Present Condition of Moslems, Socially, Intellectually, and Morally.*

A similar cry from the heart of the old school was recently heard in an Arabic journal published at Zanzibar:

"The Christian Powers of the West have made a determined attack upon the East with cavalry and infantry and ironclads and their political organisations. The pillars of the East are tottering, its thrones are being destroyed, its power is being shattered, and its supremacy is being obliterated. The Moslem world is divided against itself, and every one is busied with his own private interests. Brother no longer listens to the cry of brother. . . . The missionaries are strengthening themselves in their attack upon the Moslem faith, not being satisfied with gaining possession of the Moslem kingdoms and their states. What has befallen the Moslem world from their poisonous breath is due to the divisions of the Moslem world, their mutual hatred, and the divisions in their kingdoms. In this way they have lost the whole world; and their sickness is incurable."

It is for us to tell them that there is balm in Gilead, and that the Great Physician, Jesus Christ, can heal the open sore of the world!

The advocates of the New Islam are our allies in all questions of social reform and in the raising of new ethical standards. Men like Ameer Ali and Khuda Bakhsh of India, the late Kasim Amin Bey in Egypt, and Gasprinsky in Russia, are all of them engaged in adjusting the old Islam to the standards of the Sermon on the Mount. There is a new attitude towards Christianity and the Bible everywhere among all classes. Instead of arrogance and fanaticism, a willingness to hear and to investigate. If the Moslem problem is, as a missionary in Turkey stated, "To get the proudest man in the world to take the thing he hates from the hand of the man whom he despises," we already see its solution at every mission station. The increase of Bible sales in Arabia, amounting to over 7000 in one year; the freedom for public preaching in Persia, in bazaars, and even in mosques; the overcrowding of Christian hospitals in Turkey; the many public baptisms in Egypt and in India,—are they not all tangible proofs of a new day of opportunity and promise? Direct work for Moslems is possible nearly everywhere. During the past year the Gospel has been preached in places which were formerly considered dangerous and inaccessible—Jiddah, the port of Mecca; Yenbo, the port of Medina; and Meshed and Kerbela, the great Persian centres of pilgrimage.

A native Christian physician in the Turkish Army has already witnessed for Christ in Medina, where

Christians are forbidden entrance. Is not all this prophetic of the day when

> " Uplifted are the gates of brass ;
> The bars of iron yield
> To let the King of Glory pass ;
> The cross hath won the field " ?

The fields to-day are white unto the harvest. There was a time of patient preparation and of hope deferred which maketh the heart sick—the days of the pioneers, who wearily dragged the ploughshare of God breaking fallow ground and barren rock. They translated the Scriptures, opened schools, and built hospitals. That was the time of waiting, of patient opportunism, and of indirect methods of approach. To-day all has changed. From India, Persia, Morocco, Egypt, Turkey, Arabia, we hear that direct work for Moslems by the tactful presentation of the living Christ is not only possible, but fruitful beyond all expectations. We may truly say that the Moslems to-day are hungering for the Gospel, and in some places eager to hear the claims of Jesus Christ. In Morocco there is open-air preaching to Moslems without disturbance. In Cairo and other cities of Egypt crowded evangelistic services are held every week, addressed by converted Moslems and by missionaries. Last winter the numbers that came to the American Mission from El Azhar University to hear the Gospel fearlessly proclaimed by a former Moslem were so great that hundreds were turned away at the doors and the police were compelled to clear the streets. Yet the crowd was good-natured, and we only regret there was no auditorium large enough to hold them. Who would have thought that such public mass meetings for students from El Azhar University to hear the Gospel could be advertised in the Moslem press ? Yet this has been the case in Cairo. One Moslem paper in Tanta even went so far as to report the main argument of my address on " Christianity the Final Religion," for its readers. There was a time when we spoke of sweet first-fruits in Moslem lands. To-day we witness whole sheaves gathered for the coming harvest. In Java there are over 24,000 converts from Islam, and more than three hundred baptisms every year. In Sumatra the missionaries speak of the arrest of Islam in its progress among the pagan tribes, and point to the miracle of God's grace among the Battaks. From Bengal we hear of large numbers gathered into the Christian Church. " In nearly every district," writes John Takle in Bengal, " there are to be found Moslem converts, and in one district—Nadia—there is a Christian community, at least five thousand of whom are either converts or descendants of converts from the Mohammedan faith." An experienced missionary from Central China summed up the situation in that marvellous land of unprecedented opportunities in these words : " *I am more than ever convinced that the fulness of time has come for the Mohammedan people.*"

The Moslems of China have founded an educational union with headquarters at Nanking and at Peking. They are publishing a magazine in Arabic and Mandarin. There is a revival of Arabic study in every province of China, and now is the time to prepare and distribute Arabic Christian literature for China's millions who have no higher ideals than those of the Arabian prophet. Who will become the apostle to the Moslems of China and lift up the banner that fell from the grasp of William W. Borden, who gave his all and laid down his life in Cairo? From Bulgaria and Albania, from Bengal and from the Punjab, news reaches us of the beginnings of what may become mass movements towards Christianity from Islam. We are living in a day of new possibilities. We are the heirs of the ages, the possessors of the accumulated energies of yet unanswered prayers of the stored-up dynamic of faith, tears, and blood in the Moslem world. The glorious company of the early Moslem apostles—Raymond Lull, Henry Martyn, Keith Falconer, Bishop French; the noble army of recent martyrs—Dr. Thoms of Arabia, Dr. Payne of Cairo, Dr. Pennell on the borders of Afghanistan, William Borden looking out to the horizon of China—all these have laboured and we are entered into their labours. "The good seed," said Jesus Christ, "are the children of the Kingdom." "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Who will consecrate themselves this day for the evangelisation of the Moslem world? Who will put his life into the hand of God for this sowing?

The present situation is an imperative call for hundreds of specially trained workers in every mission area, and for men and women with the spirit of the pioneer to enter the unoccupied fields and become the good seed of God for the future harvest. Others are needed to take the place of those who have fallen at the front, to lift their fallen standards, to complete their unfinished task, to be baptized in their spirit, baptized for the dead. When we think of men like

Dr. Thoms of Arabia, Dr. Payne of Cairo, Dr. Pennell of India, and William Borden, who laid down his life for China in Cairo, we say with Bishop Moule :

> " O Eastern lover from the West !
> Thou hast outsoared these prisoning bars ;
> Thy memory, on thy Master's breast,
> Uplifts us like the beckoning stars.
> We follow on where thou hast led ;
> Baptize us, Saviour, for the dead."

CHAPTER XIII

THE STUMBLING-BLOCK OF THE CROSS

"THE apostles never separated reconciliation in any age from the Cross and blood of Jesus Christ. If ever we do that (and many are doing it to-day) we throw the New Testament overboard. The bane of so much that claims to be more spiritual religion at the present day is that it simply jettisons the New Testament, and with it historic Christianity. The extreme critics, people that live upon monism and immanence, rationalist religion and spiritual impressionism, are people who are deliberately throwing overboard the New Testament as a whole, deeply as they prize it in parts."—Principal P. T. FORSYTH.

CHAPTER XIII

THE STUMBLING-BLOCK OF THE CROSS[1]

IT was the deliberate judgment of Dr. James Denney when he wrote on the place and interpretation in the New Testament of the "Death of Christ," some years ago, that the Atonement did not have the place assigned to it, either in modern preaching or in theology, which it has in the New Testament, and that the proportion given to it in average current Christianity was not that of the apostles in their preaching. Those who have carefully read his book must admit that the importance of the death of Christ to Christian theology and life cannot be exaggerated. Throughout the entire New Testament the Cross dominates everything. It interprets everything, and it puts all things in their true relations to each other. The death of Christ is the central truth in the New Testament, and therefore, as Denney remarks, "both for the propagation and for the scientific construction of the Christian religion, the death of Christ is of supreme importance." How is this fact related to the Moslem problem? Is the death of Christ and His atoning work our supreme message? Ought it to be our first message?

The fundamental difference between Islam and Christianity is the absence in the former of the doctrine of the Cross. The Cross of Christ is the missing link in the Moslem's creed, and not only in the Koran and in the early traditions, but in the practical experience of every missionary, especially in lands that are wholly Moslem, nothing seems to stand out more prominently than Islam's hatred of the Cross. The Koran gives Jesus Christ a high place among the prophets, and confers on Him names and titles which, if rightly interpreted, would place Him above them all, and yet it does so only by denying His death and His atonement. Modern Islam differs in no respect from orthodox Islam in this particular; and although the followers of the new Islam may speak in the highest terms of Jesus Christ as regards His character, His miracles, and His influence on history, they occupy the orthodox position in this respect; nor do they find a place in their doctrine of salvation for Christ's atonement. A recent writer, and a missionary of long experience in Persia, goes so far as to say that there is "not a single important fact in the life, person, and work of our Saviour which is not ignored, perverted, or denied by Islam." Their chief denial, however, is of His death. There are three passages in the Koran which seem to indicate that Christ *did* die:

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[1] Greek, σκάνδαλον; cf. Gal. v. 11 and 1 Cor. i. 23, R.V.

"But they (the Jews) were crafty, and God was crafty, for God is the best of crafty ones! When God said, 'O Jesus! I will make thee die and take thee up again to me, and will clear thee of those who misbelieve, and will make those who follow thee above those who misbelieve, at the day of judgment, then to me is your return. I will decide between you concerning that wherein ye disagree. And as for those who misbelieve, I will punish them with grievous punishment in this world and the next, and they shall have none to help them.' But as for those who believe and do what is right, He will pay them their reward, for God loves not the unjust" (Surah iii. 47–50).

"And peace upon me the day I was born, and the day I die, and the day I shall be raised up alive" (Surah xix. 34).

"And I was a witness against them so long as I was amongst them, but when Thou didst cause me to die, Thou wert the Watcher over them, for Thou art witness over all" (Surah v. 117).

These texts certainly seem to teach that Jesus died. Yet, in spite of them, Moslems everywhere quote the other verse when they deal with Christians, whom they accuse of misbelief:

"And for their misbelief, and for their saying about Mary a mighty calumny, and for their saying, 'Verily, we have killed the Messiah, Jesus the son of Mary, the apostle of God.' . . . BUT THEY DID NOT KILL HIM AND THEY DID NOT CRUCIFY HIM, BUT A SIMILITUDE WAS MADE FOR THEM. And verily, those who differ about him are in doubt concerning him; they have no knowledge concerning him, but only follow an opinion. They did not kill him, for sure! Nay, God raised him up unto Himself" (Surah iv. 155, 156).

In the traditions which have come down to us from the Prophet himself (or which have been invented by followers and attributed to Mohammed[1]), this denial of the death of Jesus Christ on the Cross is elaborated. As apparently the death of Jesus Christ was both affirmed and denied in the Koran, to unify its teaching the only possible way of escape was to affirm that although He died for a few hours or days, *He was not crucified.* We read in Moslem tradition : [1]

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[1] Goldziher, *Mohammedanische Studien*, vol. ii.

> " And they spat upon Him and put thorns upon Him ; and they erected the wood to crucify Him upon it. And when they came to crucify Him upon the tree, the earth was darkened, and God sent angels, and they descended between them and between Jesus ; and God cast the likeness of Jesus upon him who had betrayed Him, and whose name was Judas. And they crucified him in His stead, and they thought that they had crucified Jesus. Then God made Jesus to die for three hours, and then raised Him up to heaven ; and this is the meaning of the Koran verse : ' Verily, I will cause Thee to die, and raise Thee unto Me, and purify Thee above those who misbelieve.' "

In addition to this, Moslem commentators teach that when Christ comes again the second time He will die, emphasising, as it were, the frailty of His human nature, which even after His return from glory, and His death for a few hours before His ascension, is still subject to death, in this also flatly contradicting all the teaching of the New Testament that " He died for sin once, and death hath no more dominion over Him."

Not only do Moslems deny the historical fact of the Crucifixion, but from the days of Mohammed himself until now, they have shown a strange and strong antipathy, and even a repugnance, to the very sign of the Cross. It is related by El Waqidi that Mohammed had such repugnance to the very form of the Cross that he broke everything brought into his house with that figure upon it. This may have been mere superstition, or, as Muir remarks, " It may, on the other hand, have been symbolical of his extreme aversion to the doctrine of the Crucifixion."[1]

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[1] For these traditions and their sources, cf. *The Moslem Christ,* pp. 78–112.

According to Abu Hurairah, the Prophet said: "I swear by heaven it is near when Jesus the Son of Mary will descend from heaven upon you people, a just King, and he will break the cross and kill the swine." In certain books of Moslem law it is expressly laid down under the head of theft, that if a cross or crucifix is stolen from a church, the usual punishment for theft is not incurred; although, if it be stolen from a private dwelling it is a theft. It is well known to readers of the daily press that Turkey and Egypt have never been willing to have Red Cross Societies under the International Hague Convention regulations, but have organised Red Crescent Societies instead. A more recent incident illustrating Moslem hatred for the Cross comes to us from the Sudan, in connection with the postal service. The *United Empire* says:

> "In the early days, the stamps of the Sudan bore a watermark which for many months passed unnoticed by their users. But one day a Mohammedan, in an idle moment, held one of them up to the light, and discovered to his dismay that this watermark bore an obvious resemblance to a Maltese cross. Now, to a devout Moslem, any suspicion of veneration to the Cross of the Christians is not only distasteful, it is absolutely forbidden. And here for months the Moslem scribes of the Sudan had been placing their lips, or at least their tongues, to its hidden design unknowingly. It may seem a small thing to some people; but the world knows what a doleful page of history has been written merely because some cartridges were greased; and in the Sudan the authorities acted with discretion. They changed the watermark.

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[1] Muir's *Mohammed*, vol. iii. p. 61.

Thus to philatelists a Sudan stamp watermarked with a design bearing a resemblance to a Maltese cross, is a rather valuable discovery."

It is true that educated Moslems are becoming ashamed of this repugnance to the symbol of the Cross, and try to explain away certain of the early traditions or present-day practices. In a supposed interview with a newspaper correspondent, Sheikh Rashid Ridha, of Cairo, utterly denies the story related by Charles Doughty regarding Arab boys who are taught to defile the Cross, drawn in the desert sand.[1] But the story is true. No one man has so closely examined and so carefully reported popular Islam as it exists in Arabia to-day as this prince among explorers. Here are his words:

> "In the evening I had wandered to an oasis side; there a flock of the village children soon assembling with swords and bats, followed my heels, hooting, 'O Nasrany! O Nasrany!" and braving about the kaffir and cutting crosses in the sand before me, they spitefully defiled them, shouting a villainous carol. . . . This behaviour in the children was some sign of the elders' meaning from whom doubtless they had heard their villainous rhyming."

The Armenian massacres afforded other terrible instances of this fanatic hatred of the Cross, the details of which can never be published. It is true, on the other hand, as Mr. Leeder states, that in the Sahara and Tunisia the Cross is used as a tattoo mark and in the decoration of weapons, etc. This use of the Cross, however, in certain parts of the Moslem world is due either to the fact that it has continued in use by tribes which were once Christian, or that the symbol is of sinister import. The Tuaregs of the

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[1] See S. H. Leeder, *Veiled Mysteries of Egypt*, pp. 323, 324.

Sahara, as well as the Kabyles of North Africa, were undoubtedly once Christian.[1] And as regards the latter explanation, abundant proof exists in such works as those of El Buni on Magic, Talismans, and Amulets. Near the Bab el Fatooh in Cairo, Moslem women to-day buy silver amulets specially made for them, consisting of a rude image of the Christ on the Cross, and on the back are verses from the Koran! It is well known that these are worn not to honour the Christ or the Cross, but with the intention of driving out demons by the use of a sign which is itself considered demonic!

Not only is the symbol of the Cross a stumbling-block to the Moslem mind, but the doctrine of the Cross is an offence. A number of books and pamphlets that have recently appeared show this antipathy. Halil Halid in his book, *The Crescent versus the Cross*, shows how far even the educated Moslem carries this opposition. He is an Honorary M.A. of Cambridge and a Licentiate of the Institute of Law in Constantinople, and writes:

> "Islam also holds different views on the death of Christ. Whether historically correct or not, it does not admit the possibility of the crucifixion of Christ. It advances the theory that some one else must have been crucified by mistake in His place, as it cannot reconcile His lofty position with the alleged form of His death, a form which, to the Moslem mind, only befits criminals. To the Moslem mind it is not only sacrilegious but also illogical at once to deify Him and make Him suffer such a death. The Christian explanation that 'Christ suffered that painful death for our sins' fails to satisfy the critics of the non-Christian world. It is doubtless convenient for many Christians to regard the passages of their

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[1] Hans Visscher, *Across the Sahara*, p. 168.

Scriptures concerning the crucifixion as an insurance policy, and to conduct themselves in a manner which is hardly pious, feeling sure that they are safe against hell-fire because Christ suffered for their sins. Mussulman critics say 'what fanciful notions these Christians entertain on this subject! They not only state that the One, whom they are to worship, died such a death, but also make a mournful picture out of their notion of crucifixion, representing it by the fine arts—a picture which is neither realistic nor æsthetic.'"

Many of the most bitter attacks on Christianity by the Moslem press in recent years have been similarly directed against the Cross and its teaching. In a book recently published at Beirut by Mohammed Tahir et Tannir, entitled *Pagan Elements in the Christian Religion*, the author draws a parallel between Krishna and Christ, and even illustrates by crude woodcuts Krishna's death and the death of Christ on the Cross, the one with a crown of glory, the other with a crown of thorns! The book tries to prove that all Christian teaching regarding the Crucifixion and the Atonement is not based on historical fact, but was borrowed piecemeal from heathenism. Mohammed Tewfiq Sidqi in a book just published, entitled *Din Allah*, attacks the Christian faith both as regards its documents and its dogma, using the arguments of modern destructive criticism, without being aware apparently that it is a two-edged sword which would play havoc with the Koran and the traditions if its edge were once tried. In the introduction he states that Christ is in no sense an atonement for sin, and that ideas of sacrifice and atonement are only remnants of heathenism. He attempts to prove that none of the prophecies of the Old Testament, especially not those found in

Isa. liii., Ps. xxii., and Zech. xii. 13, refer in any way to Christ or His death on the Cross.

It is interesting to notice, however, how more and more the advocates of Islam and the opponents of Christianity among Moslems are becoming thoroughly aware that the doctrine of the Cross is the Gibraltar of the Christian faith, the centre and pivot of Christian theology, and the very foundation of the Christian hope. In the last number of a monthly review, published by Seyyid Mohammed Rashid Ridha, *El Manar*, twelve pages are devoted to a rather candid inquiry regarding the crucifixion of Christ, and in the very introduction of his subject the learned author says that "the belief in the Crucifixion is the foundation of the Christian religion; if it were not for its doctrine of the Cross and redemption, which are the root of the Christian religion, they would not spend time in calling upon men to accept and embrace it." The writer then goes on to state that he has gathered the significance of this doctrine and the sum of its teaching by attendance at public meetings and by reading the books of Christians, and he sets before his Moslem readers this summary:

> "Adam, when he transgressed God Most High by eating from the forbidden tree, became a sinner and all his descendants with him, and therefore worthy of punishment in the world to come and of everlasting destruction. In consequence all his posterity were reckoned as sinners, and worthy also of punishment. And so all his posterity were guilty of Adam's sin. Now since God Most High had the attributes of both justice and mercy, a difficulty (far be it from God Most High to be in difficulty!) occurred to Him because of Adam's transgression; namely, that if He should punish Adam for his sin, this would be opposed

to His mercy, and He would not be merciful! And if He did not punish Adam, it would be opposed to His justice, and He would not be just! As if, since the disobedience of Adam, God spent His time in thinking out a plan by which He could combine His justice and His mercy! Now He did not arrive at it until about 1912 years ago (God forbid! God forbid!), and the plan was that His Son Most High, who is God Himself, should tabernacle, in the womb of a woman from among the sons of Adam, and be conceived by her and born from her, and become her child; a perfect man since He was her son, and perfect God since He was the Son of God, for the Son of God, they say, is God; and He was free also from all the sin and the transgression of the sons of Adam. Then after He had lived a short time with men, eating what they ate and drinking what they drank, and enjoying what they enjoyed, and suffering as they suffered, He was overpowered by His enemies, who tried to kill Him by a shameful death, namely, the death on the cross, which is cursed in the Holy Book. And so He bore the curse and the cross for the redemption of humanity and their salvation from their sins, as John said in his first Epistle: 'And He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world.' (Far be it from God the Lord of glory to be so described!)"

We can see from this literal translation of a brief portion of the article in question how fully Moslems to-day are aware that the fundamental difference between Islam and Christianity lies in the doctrine of the Cross.

Following this exposition of the teaching of Christians, the article summarises the objections to it as follows:

1. It is opposed to reason.
2. It is opposed to theism. How can God, Who is

omnipresent and everlasting, degrade Himself by dwelling in a virgin's womb ?

3. It is opposed to God's knowledge ; for the plan of salvation—if such it is—was an after-thought.

4. It is opposed to both the mercy and justice of God ; to His mercy, because He allowed Christ to suffer, being innocent, without delivering Him ; and to His justice, in allowing those who crucified Him to do it unpunished.

5. It leads to impiety, because if this is the way of salvation, then no matter how wicked a man is he finds deliverance through the Cross, and will never be punished for his sins.

6. It is unnecessary. We have never heard it stated by any reasonable person, or those who are learned in law, that the attribute of justice is abrogated by the pardon of a criminal ; on the contrary, it is considered a virtue to pardon an offender. Why should not God do so ?

From the above it is easy to judge that the modern standpoint of Islam is not only opposed to the historical fact of the Crucifixion, but to the historical interpretation of that fact in Christian theology.

The question here arises how can we account for Mohammed's repugnance to the Crucifixion ? Was it that he desired to defend the reputation of Jesus, the greatest prophet before him, from the stain which he considered was cast upon it by the Jews, who boasted that they had slain Him ? (Surah iv. 156). It may have been that to Mohammed's mind there was something abhorrent in the idea of a prophet being left to the mercy of his foes, especially in the case of one of the greater prophets. The Koran makes much of how God wrought deliverance for Noah, Abraham, Lot, and others, even by a miracle.

It may have been that Mohammed, therefore, borrowing an idea of certain Christian sects, believed and taught that Christ was not crucified. The Basilidians, we are told, held that the person crucified was Simon of Cyrene; the Cyrentians and Carpocratians, that it was one of Jesus' followers; while the Persian heretic Mani taught that it was the prince of darkness himself.[1] Perhaps there was nothing to prevent Mohammed from adopting this view, as he was but imperfectly acquainted with the real doctrines of Christianity. We say perhaps, because another view is put forward by Koelle in his philosophical study on the historical position of Mohammedanism.[2] He writes:

> "Mohammed, from his low, earthly standing-point, could neither apprehend the unique excellence of the character of Christ, nor the real nature of His all-sufficient and all-comprehending salvation.
>
> "Not want of opportunity, but want of sympathy and compatibility, kept him aloof from the religion of Christ. His first wife introduced him to her Christian cousin; one of his later wives had embraced Christianity in Abyssinia, and the most favoured of his concubines was a Christian damsel from the Copts of Egypt. He was acquainted with ascetic monks, and had dealings with learned Bishops of the Orthodox Church."

Again, Mohammed was not ignorant of the supreme importance of the doctrine of the Atonement. According to a well-known tradition, he said:

> "I saw my Lord in the most beautiful form, and He said unto me, 'O Mohammed, knowest thou on what subject the highest angels contend?' I answered, 'Yes,

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[1] Cf. Rice, *Crusaders of the Twentieth Century*, p. 252.

[2] *Mohammed and Mohammedanism*, book iii. pp. 310, 334, 471.

O my Lord, on the subject of atonement, that is to say, on the services and degrees which are the cause of the atonement of sins.' Thereupon the word was addressed to me, 'What is atonement?' I answered, 'Atonement is the remaining in the house of prayer after the service has been performed; the going to the meetings on foot; and the taking an ablution when trials and troubles befall: whoever does these things will live and die well, and be as pure from sin as if he had just been born of his mother.'"

Other traditions relate how Mohammed explained some of the pagan sacrifices, such as *El 'Akeeka* and the sacrifices at Mecca, as in a certain sense atoning for sin. So the doctrine of substitution could not in itself have been repugnant to him (Mishkat xviii. 3).

Whatever the explanation may be, the fact remains that Islam from its origin until our own day has been an enemy of the Cross of Christ, and has ever made the Crucifixion a cause of stumbling. This position, once taken by orthodox Islam, has been held throughout the centuries. The historical fact of Christ's Crucifixion, with all it signifies to Christianity, has always been flatly contradicted. Only among the Shiah sect in Persia do we have a remarkable illustration of the doctrine of the Atonement and of substitution forcing a way for itself into Islam. The Aryan mind was never content with the barren monotheistic idea of the Semite Arabs. In Persia, the doctrine of an incarnation, of intercessors, and of salvation by atonement, found eager acceptance at an early date. Those who have witnessed the Miracle Play of Hasan and Hussein, commemorative of the events at Kerbela, will realise how large a place this death occupies in their life and thought as a propitiation for sin. At the close of the Miracle Play the following words are put into the mouth of Mohammed:

> "The key of paradise is in Hussein's hand. He is the mediator for all. Go thou and deliver from the flames everyone who has in his lifetime shed but a single tear for thee: everyone who has in any way helped thee; everyone who has performed a pilgrimage to thy shrine or mourned for thee. Bear each and all to paradise."[1]

In presenting this doctrine of the Atonement, therefore, to Moslems of the Shiah sect, the story of Kerbela can be used to interpret that of Calvary, and finds a response. At the Cairo Missionary Conference the Rev. S. G. Wilson, of Tabriz, gave this testimony:

> "When we are setting forth the story of the Cross to Persians, they often reply, 'In like manner the blood of Imam Hussein avails for us as an offering to God.' This condition of belief prepares them to hear and understand the Christian doctrine of the Atonement. It can be presented to them as to a Christian audience."

But how is it in regard to orthodox Islam? Should we emphasise this doctrine of the Crucifixion where it is bitterly opposed and vigorously disputed? Would it not be the part of worldly wisdom and of missionary strategy to keep the Cross and the Atonement (as well as the doctrine of the Trinity) well in the background, and present to Moslems the *life* of Christ rather than His death as the theme of our Gospel? Shall we not follow the discretion (or was it the fear?) of the Sudan authorities in the matter of the postage stamps, and remove even the watermark of the Cross from our preaching, lest we offend our Moslem brethren? Let the Apostle Paul give us the answer, that apostle who taught "that no man should put a stumbling-block in his brother's way or an occasion of falling"; and who made it a principle of his life that, "if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." His reply would be in the words he wrote to the disputers of this world: "Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

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[1] Sir Lewis Pelly, *The Miracle Play of Hasan and Husain*, vol. ii. pp. 343–348; Matt. Arnold, *Essays in Criticism*, vol. i. p. 264.

Paul knew that the Cross was a stumbling-block, and the doctrine of the Cross foolishness to Jew and Gentile, and yet he deliberately, emphatically, persistently, everywhere made his mission and his message the Cross. As we think of the millions in Moslem lands to whom our hearts go out in sympathy—their ignorance, their sinfulness, their utter need of the Saviour—those other words of the apostle find new meaning: "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ." Let us never on that account consider them *our* enemies, but prove to them that we are their friends by showing not by our creed only, but by our lives, the power of the Cross and its glory. We must meet this earliest and latest challenge of our Moslem opponents not by compromises and concessions, nor by the cowardice of silence, but by boldly proclaiming that the very heart of our religion, its centre and its cynosure, its pivot and power, is the atonement wrought by Christ on the Cross. We must show them that the Cross is the highest expression of the very Spirit of Christ; that, as Andrew Murray says, "the Cross is His chief characteristic; that which distinguishes Him from all in heaven and on earth; that which gives Him His glory as Mediator on the throne through eternity." If faithfully, fearlessly, sympathetically we preach Christ Crucified, He can make the stumbling-block of the Cross a stepping-stone for the Moslems into His kingdom.

There is no other way into that Kingdom than the way of the Cross. Only by the preaching of the Cross can we expect among Moslems conviction of sin, true repentance, and faith in the merits of Another. The Cross, and the Cross alone, can break down their pride and self-righteousness, and lay bare all hypocrisy and self-deception. More than this; the Cross will win their love if rightly preached. The Cross is the very antithesis of the spirit of Islam, because it is the spirit of Christianity. This issue must be made clear at the very outset, for it is wrapped up in every other truth of the Christian religion. Our conclusion, therefore, can find no better expression than in the words of Denney:

> "We may begin as wisely as we please with those who have a prejudice against it, or whose conscience is asleep, or who have much to learn both about Christ and about themselves before they will consent to look at such a Gospel, to say nothing of abandoning themselves to it; but if we do not begin with something which is essentially related to the Atonement, presupposing it or presupposed by it or involved in it, something which leads inevitably, though it may be by an indirect and unsuspected route, to the Lamb of God that taketh away the sin of the world, *we have not begun to preach the Gospel at all.*" [1]

[1] Denney, *The Death of Christ*, p. 302.

CHAPTER XIV

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PERHAPS it is a fair estimate to say that from two to four millions of the total Moslem world population have so far adopted Western education and broken away from the old Islamic standards of orthodox tradition that they should be classified as "New School Moslems." These are found especially in India, Egypt, Turkey, Algiers, and Persia. Not all of them have adopted Western civilisation, but Western educational methods and ideals have compelled them to restate their own beliefs or doubts, and to modify their social and moral standards to such an extent that they have clearly separated themselves from the masses.

Although Moslem education still divides itself along Western and Eastern lines, the methods and ideals of the West are pushing their way everywhere. Colonial expansion and commercial exploitation in Africa as well as in the Mohammedan lands of Asia by the marking out of spheres of influence, the building of the railways, the growing influence of the Moslem press, the competition as well as the example of the mission schools—all these tend to accelerate this movement for higher education.

A new type of leadership has appeared in all Moslem lands, from Morocco to Java. They are the scouts in advance, whom the bulk of the community will follow with more or less hesitation in the future. They are formulating public opinion, advocating reforms, and preaching the power and possibility of a revived Islam. It is our purpose to show what is the present attitude of these Moslem leaders towards our Saviour Jesus Christ and the Scriptures. This will necessarily involve also their attitude towards Christianity and the work of Moslems.

First of all we must note that the educated Moslem of to-day has supreme confidence in himself, and therefore pride is his religion, and a hope, in spite of all political disasters or racial and social disadvantages, that Islam will yet triumph.

Mr. S. Khuda Bukhsh, in his remarkable book, *Essays, Indian and Islamic*, recently published, says :

" Islam possesses an inherent force and vitality which nothing can weaken or destroy. It carries within it germs of progress and development, and has great powers of adaptability to changing circumstances. There is nothing in its teachings which conflicts with or militates against modern civilisation, and the moment Muslims realise this truth their future will be assured and their greatness only a question of time. Modern Islam, with its hierarchy of priesthood, gross fanaticism, appalling ignorance and superstitious practices, is, indeed, a discredit to the Islam of the Prophet Mohammed. Instead of unity, we have Islam torn into factions, instead of culture we have indifference to learning, instead of liberal-minded toleration we have gross bigotry. But this intellectual darkness must necessarily be followed by intellectual dawn, and we trust that it is not now far distant or too long in coming" (pp. 23, 24).

The educated Moslem is able to diagnose the world of Islam and sees clearly that it is sick nigh unto death. No writer has ever written more frankly concerning the ignorance, superstition, degradation, and social evils of the Moslem world than has Mr. Khuda Bukhsh in his *Essays*.

" Look at the state of affairs a little deeper," he writes. " What must we say of a society which transforms licentiousness into elegant fraility, and treachery and falsehood into pardonable *finesse* ? Should we not combat, with all our might, these social evils which are sapping the very life and vitality out of our community ? Are these not problems calling for attention and solution ? I am drawing up (I am only too keenly aware of it) a severe indictment against my own community, but we need have no delicacy any longer if we are to proceed onward. We want no palliatives, but the surgeon's knife to cut the cancer—social cancer—away."

And all these evils which he mentions he tells us are the direct, or indirect, outcome " of our defective family life, where liberty is indistinguishable from licence, and healthy vigilance from meaningless conventionalism."

Moslem children, he tells us, are brought up " in a poisonous atmosphere." " Polygamy is destructive, alike of domestic peace and social purity."

In India the state of Islam is so sad that the Hindu excels the Mohammedan " in thrift and self-control, in capacity for work, in family devotion, in temperance, and in sacrifice for education."

His conclusion is that among Moslems " religion has now become a solemn farce stripped of spiritual truth and steeped in barren tradition and practice," and that "the very foundations of our belief and conduct need to be reconstructed."[1]

We have quoted at length from this writer because he is not alone. The Moslem press in Calcutta, Teheran, Cairo, Baghdad, Constantinople, and Algiers has given similar testimony. Kasim Amin Bey in his plea for the emancipation of the womanhood of Egypt was followed by Mansour Fahmy in his recent book on the condition of women in Islam. Gasprinsky is attempting from Russia to reform Moslem education in India and in Persia.

The backward state of the Moslem world and its present degradation is to the educated Moslem a cause of sorrow and a source of constant pain. Abdul Kareem Moondji, of the Supreme Court, Singapore, wrote to the *Spectator* (May 2nd, 1914) as follows:

". . . If Moslems choose to confine themselves only to lip profession of their religion, with resulting disintegration, decadence and stagnancy, the fault as well as the blame is theirs, and should by no means be cast upon their faith. If Islam *as practised* by Moslems does indeed seem hidebound, deficient in progress, this characteristic, Sir, is one that has been assumed and adopted, not inherent in, nor native to it. Except in India, Islam has not yet come into touch with Protestantism, with its attendant freedom from dogmatic trammels. Its antagonists and neighbours have been either the Roman Catholic form of worship or the Greek one, and the evils in Islam are but the evils in these two other faiths which it has assimilated and absorbed. To assert that the religion of the Koran is inelastic, adverse to progress, would be to deny, to shut one's eyes voluntarily to the state of Islam during its first infancy and adolescence. To what was due the past greatness of Islam but to the progressive, reformative, and assimilative spirit that distinguished that religion? You, Sir, and such as you, should least of all other men be prone to lend your pen to the stock objections to Islam that form the windy paraphernalia of narrow-minded Christian clergymen, fortified by their fanatic folly."

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[1] Pp. 215, 216, 228, 235.

We may well sympathise with the educated Moslem of to-day. The impact of the West through trade, governments, and education, has utterly changed old social standards, practices, and ideals. The old Islam is disintegrating. No one can arrest the process. And they are aware of it.

The new Islam is anxious to incorporate all the progress and ideals of Western civilisation by a reinterpretation of the Koran. Some even attempt to prove that Islam was not propagated by the sword, that slavery was only a temporary institution, and that polygamy was not permitted by the Prophet Mahommed—in fact, that he himself was not really a polygamist. These feats of exegesis would be ridiculous if they were not pathetic. All educated Moslems are abandoning the traditions and taking refuge in the Koran for a final stand against Christianity if it be possible. We may thank God that the character of the Prophet is becoming a stumbling-block to all earnest thinkers, and there are hundreds of thousands of Mohammedans whose social and moral ideals are higher than those of Mohammed himself. Could there be a stronger call than this for us to present to them the reality of the living Christ, Who is at once the ideal of character, and its creator, its author, and its finisher?

Popular education, both under Government supervision and through the effort and example of Christian missions, as well as the enormous influence of the

Moslem press, is spreading these new ideas everywhere.

As quoted before, a missionary in Java writes:

> "What the future of the movement towards popular government will be no one can say, but it is certain that within the past year greater changes have come into the minds of the Javanese than in the past twenty-five years. We stand before a new epoch. Will it be favourable for the spread of the Kingdom of Jesus Christ? It is a call to persevering prayer that Java in its present awakening may not only desire education and true nationalism, but also that salvation which is only in Jesus Christ our Lord."

There is no doubt that in social reform, policy, education, and all the ideals of democracy, educated Moslems are our allies and not our enemies. They are as anxious as are the missionaries for the uplifting and enlightenment of the masses, although their efforts are spasmodic. They are not unconscious of the need for this uplifting and enlightenment. Most of them are ardent admirers of much that they consider the best in Western civilisation. But, alas! too few of their number are ready for a life of self-denying service to help others reach the goal which they admire.

The nationalist journal *Es-Sha'ab* recently had a series of articles by the President of the Mohammedan Association for the Revival of Islam in Egypt. His contention was that the Koran contained all the principles of modern civilisation and progress; that modern science has borrowed much from the Koran, and that in this book we have foretold modern discoveries in embryology, natural history, and sociology.

But the fundamental question always remains. It is the crux of the Moslem problem—not what they think of Western civilisation, or of its representatives, but *what they think of Jesus Christ, and how they regard the Bible and Christianity.*

In presenting the subject we quote at some length from the Moslem press and from recent books by educated Moslems, mindful of the words spoken to Gideon: "Thou shalt hear what they say, and afterward shall thine hands be strengthened to go down unto the host."

Educated Moslems are fully aware of the impending conflict between Christianity and Islam, and of the issues at stake. In speaking of the results of missionary preaching under the heading of "Islam and its Enemies," a Cairo newspaper, *Es-Sha'ab*, wrote:

> "A proof of the extent of preaching in the mission schools is the fact that you cannot find two Moslem children one of whom is taught in a Moslem school and the other in a Christian school, but you see them quarrelling in the street on such a question as this: Who is the greatest, the Messiah or Mohammed? and very probably both of them are the sons of one pious Moslem. The other day while I was reclining in my house I heard a quarrel in the street between a boy and a girl. A negro servant was helping the boy in his argument. The boy was crying 'Christ is not greater than Mohammed,' but the girl replied, 'Teacher told us that Christ was greater than Mohammed and all other creatures, for He saved men from their sins.' When they came to me, I made clear to the girl that her brother was in the right and she in the wrong."

There are some who hope for compromise and reconciliation. Presiding at a lecture on "The Gospel of Islam," delivered by Zari Sarfaraz Hussein, of Delhi, in London, the Hon. Syed Ameer Ali said that for more than forty years he had been trying to bring about an understanding between Christianity and Islam, and he believed that to some extent he had removed the false impressions in the West regarding the latter religion. He saw no reason why Christianity and Islam should not work together in the elevation of the human world ; they worshipped the same God, had the same traditions and ideals, and did not differ in their moral standards !

But the majority of educated Moslems know their own religion better, and know at least the fundamental teachings of Christianity ; they therefore have little sympathy with efforts at compromise. The *Review of Religions* (Qadian) put the issue clearly in stating that

> " Islam and Christianity lie at the parting of the ways, Islam being the very antithesis of Christianity, and deprecates the fact that here and there attempts are being made in India to show that the Holy Koran supports the alleged claims of Jesus of Nazareth to Godhood. Chapters and verses are quoted from Moslem books by some of the misguided and ignorant Christian missionaries to show that Islam represents Jesus as the highest embodiment of human excellence. Some of them even go to the length of declaring that the Holy Koran lends itself to the deifying of Jesus. . . . The Christian missionaries have been misled by the Mohammedan reverence for Jesus into the notion that Islam represents Jesus as being superior to the rest of mankind. It is true that they have been regarding him as one of the prophets of God, who come at times to regenerate the world, and who in that capacity deserve our utmost reverence. But to expect from the Moslems anything more than this would be to ignore their feelings and sentiments altogether."

"Of course," said the *Comrade* of Calcutta in an editorial, "there is no neutrality between the two, at least not between the Unity of Islam and the Trinity of the Nicene Creed. No Mussulman could indeed wish for neutrality. One or the other must conquer, and the Mussulman is sure in his mind which it is going to be."

The more Moslems become acquainted with Christianity, the more they read the New Testament, the more they will see that the issues between the Cross and the Crescent are clearly drawn, and are too deep and vital, both in the realm of truth and of ethics, ever to admit of compromise.

We may therefore expect that the enormous increase of the circulation of the Scriptures in all Moslem lands in recent years will inevitably lead to the keener opposition and produce hostility as well as remove prejudice. Jesus Christ is always set for the falling and the rising of many, and for a sign which is spoken against.

But there is a willingness rather than an eagerness to investigate the claims of Jesus Christ and His place in history such as there never was before. The Moslems themselves are choosing the Bible as their battle-ground. For obvious reasons all educated Moslems have abandoned their defence of the Traditions—or are trying hard to sift them or shift them to suit their purpose. They even prefer at present to attack the Scriptures or re-interpret them in favour of Islam, rather than make any appeal to the Koran as the very word of Allah. This is a new phase in the present situation, and one full of promise. The word of God is living and powerful; it is a two-edged sword, and those who attempt to wrest it from Christian hands will only wound themselves.

Two Moslem tracts widely circulated in Cairo this past year are entitled, " If ye love Me, keep My Commandments," and " A true Statement of the Love of Christ." Both are bitterly anti-Christian, and contain blasphemous statements; but while they make no reference to the Koran, or quotations from it, they are full of Bible proof texts. The latter closes with the entire beautiful parable of the House built on the Rock (Matt. vii. 24–27), while on the title-page are the words, " Jesus the Nazarene, Who was a prophet mighty in deed and word before God and all the people." Whatever may be the other effects of this kind of polemic, it undoubtedly stimulates the searching of the Scriptures and rivets attention on Jesus Christ.

Not long ago the leading Moslem paper published at Baghdad had a long article on the injustice of Italy's invasion of Tripoli, and the main argument was based on all the prophecies of Messianic peace found in the Old Testament and the commands of Jesus to love our enemies. Recently a tramway conductor in Alexandria, to whom I gave a Christian leaflet, returned the favour by handing me a small poster entitled, " The Gospel Witness to the prophetship of Mohammed "—most of it a clever perversion of Scripture texts especially from the 16th chapter of St. John's Gospel, the promise of the Paraclete.

While, on the one hand, there is this free and utterly uncritical use of the Bible, educated Moslems are, on the other hand, eager to prove by modern Western authorities that their old contention that the text was corrupted is supported by Christians themselves. Mr. Halil Halid, a licentiate of the Institute of Law at Constantinople, said in his book, *The Crescent versus the Cross* (pp. 12, 13):

> "A study of the historical investigations made by the unbiassed critics of Christendom will strengthen rather than weaken the old notion of Mussalmans as to the origin of the existing Holy Book of the Christians . . . it certainly should not be offered to the world as the Gospel of a true religion."

The infamous Arabic book of Mohammed Tahir Tanîr, of Beirut, on the *Pagan Elements in the Christian Religion* (October 1913 and July 1914), and the far more able work by Mohammed Tewfik Sidki, of Cairo, entitled, *El-Nazra*, are both intended to show that the foundations of the Christian religion are not only unhistorical, but mythical. They refer and quote from a number of Western writers, some of whom are without authority and others anti-Christian.

The whole object in view in these replies or counter-attacks always seems to be, not to search for truth, nor to use the method of scientific or even of destructive criticism, but to find an apology for Islam at any cost. Otherwise how, for example, could a Cambridge graduate write :

> "Islam also holds different views on the death of Christ; whether historically correct or not, it does not admit the possibility of the crucifixion . . . it cannot reconcile his lofty position with the alleged form of his death, a form which to the Moslem mind only befits criminals" (*The Crescent versus the Cross*, p. 17).

We might say that this changed attitude towards the Scriptures is from that of a proud indifference and a fanatic ignorance of their contents to an eager desire to investigate and refute the Bible if in any way possible, or at least to use it as a new weapon of defence for Islam and of attack on Christianity.

This apparently impossible position is the only logical one if the Moslem would remain a Moslem. The educated Moslem faces two great difficulties in his comparative study of religion; the character of Mohammed in history according to Moslem writers, and the witness of the Koran to the integrity and inspiration of the Bible. He is compelled by his religion, therefore, to believe that which, if logically followed out to its conclusion, will undermine the foundation of his belief.

The *Comrade* of Calcutta (May 30th, 1914) frankly admitted this difficulty:

> "The Christian theologian can denounce the Koran as a fabrication and a fraud, but the Mussulman, although he may allege interpolations in the Biblical text, is prevented by his own religious belief from denying the Divine origin of the Christian Scriptures. Similarly, a Christian may call the prophet of Islam an impostor, and an evil person, but a Mussulman's religion imposes upon him respect for the personality and character of Jesus Christ as a Messenger of God."

We shall see later how this difficulty regarding the character of the Prophet and that of the Christ has given rise to new and startling attacks on the sinlessness of Jesus.

This abiding witness of the Koran to the Scriptures, the colporteur with his insistent presentation of the printed Gospel, the daily Bible teaching in thousands of mission schools, and not least, the place this Book occupies in Western literature and thought,—all join in compelling the educated Moslem to become a Bible student.

He is also driven to study the present religious condition of the Christian world, and to compare it favourably or unfavourably with that of the world of Islam, often appealing to the Bible as the standard of his new ethics to condemn the worst side of Western civilisation. His new horizon is world-wide. With the sensitiveness and the rapidity (sometimes without the accuracy) of a seismograph, the Moslem press in Constantinople and Cairo, in Algiers and Calcutta, records every event even at the antipodes that concerns Islam, however remotely.

The World Missionary Conference at Edinburgh was reported at some length in the leading Moslem paper of Cairo. Translations of missionary literature published in New York appear in the Lahore daily papers. Nothing that happens in Europe and which seems to reflect on Christian civilisation escapes the Moslem press. The feminist movement, the Suffragette extravagances, a diplomatic disclosure or a speech of the German Emperor, American divorce scandals, the social evils of Paris or of Liverpool, all are served up to Moslem readers with the moral: "Such is Christianity, and such is the programme of Christian Europe."

The information is often, we admit, inaccurate or even grotesque in its character. The paper called the *El-Afkar*, for example (Cairo, March 22nd, 1914), had a long article by a Persian Moslem on the subject, "The Impact of the Missionaries upon the Moslem World," in which he gave an exaggerated account of the strength of Protestant missions, quoting from a French periodical that the Protestants spent unheard of sums of gold in the spread of the Gospel. From Canada and America a total of two and a half million pounds yearly, exclusive of what comes from England and Australia. He estimates the total spent on foreign missions by Protestant missions at thirteen million pounds, and the total force of missionaries, European and native, at five and a half million. Of these " ninety-three thousand men and women are specially set apart to engage in the distribution of the Bible ! "

The Conference at Kikuyu held almost as large a place in the Moslem press recently as it did in England. Long articles indicated how educated Moslems saw good or ill for Islam in this attempted Christian union. One paper remarked :

" The pious fraud engineered in the Protestant meeting at Kikuyu is too glaring to hoodwink even a superficial eye. The Protestant sects are notoriously divided from each other by difference of belief of the most fundamental character. Do all Protestants even believe in the Trinity ? Many of them are Unitarians almost like non-Christian religions. Do they believe in one common baptism ? Some hold that baptism is only harmless water, some that it removes all sins, some that it should be given to children, some that it must be reserved for people of full age. Do all of them believe in the Communion of Saints ? Many of them believe it in all sorts of different meanings. Some hold that Christians on earth can pray to Christians who are dead on behalf of other Christians expired. Others deny this, and believe that no one here or hereafter can know or do anything whatsoever with one another. Do they believe in ' the One Catholic Church ' which they pretended at Kikuyu to be a universal article of their ' unity of faith ' ? On the other hand, very few of them believe in One Catholic Church of any kind whatsoever. Do they believe in the remission of sins ? Most of them do not ; and those who say they do have very different ideas on the subject. Must a Protestant priest or bishop be consecrated in regular succession by previous bishops ? Can any layman without any consecration by bishops become a priest or minister and teach out of the Sacred Scripture. On these points, too, there is nothing but contradiction among the Protestant denominations represented at Kikuyu."

All of which shows that Christianity is not only under fire, but that *Moslems are fully aware that our lack of unity is a real lack of strength.*

The criticism of missions by the Moslem press does not prevent an increasing imitation of modern missionary methods in the defence and spread of Islam. Moslem societies are being formed throughout India and Egypt with the avowed purpose of checking the influence of missions, preventing attendance at Christian meetings, and persuading converts to return to Islam. I have before me the constitution and by-laws of one such society founded last year, with headquarters in Alexandria. It has officers, committees, branches, two kinds of membership (honorary and active by the payment of at least a shilling monthly), and an ambitious programme. The recent efforts of Khwaja Kamal-ud-Din and his supporters in Woking, England, " to spread Islam in Europe, or at least refute the baseless charges brought against Islam," are generally known through his publications. What is not so well known is that women's missionary societies are being formed in India to finance the scheme (the *Comrade*, May 9th, 1914, p. 377).

We now turn to the heart of the problem. What is the present attitude of educated Moslems towards Jesus Christ our Lord and Saviour ? It is twofold. On the one hand, although this attitude is utterly opposed to the spirit and teachings of the Koran itself, there are bitter and blasphemous attacks on the supernatural character of Jesus and His sinlessness. On the other hand, there is unexpected and outspoken testimony to His moral greatness and the effect of His teaching and life in transforming character. Seyid Mohammed Rashid Ridha, the editor of *El-Manar*, Mohammed Tewfik Sidki, both of Cairo, Mohammed Tahir-ut-Tanir, of Beirut, a certain section of the press in India, and the authors of some of the pamphlets published by the Mohammedan Tract and Book Depot at Lahore, are the leading exponents of the new hostile polemic.

Much of what has appeared in print, both in English and Arabic, in India and in Egypt, is of such degrading character and so utterly unworthy of educated and honest Moslems that we are not surprised that when it was published in Cairo the editor of *El-Manar* was constrained to publish an apology after the offence; and in India it was described by the Secretary of State as "wantonly scurrilous and offensive." Two of the Indian newspapers in question, *Ahl-i-Hadith* and *Badr*, were dealt with under the Press Act in June 1914 for publishing their blasphemous articles on the Birth of the Messiah. The latter paper quoted from another Moslem sheet *An-Najm*, a long pseudo-scientific account of the alleged naturalness of the virgin birth on the absurd theory (which was fortified by a Koran text) "that Mary was a true hermaphrodite."

The *Comrade* reprinted the greater part of this offensive article (June 6th, 1914), and expressed surprise at the opinion of Sir Michael O'Dwyer that "it was calculated to bring into contempt the Christian population of the province." Referring to the other paper, *Ahl-i-Hadith*, the *Comrade* goes on to prove that Moslem writers can say what they please regarding the character of Jesus, provided they use as the object of their accusations and blasphemies "the Jesus of the Gospel" and not the "Isa of the Koran." The editor writes:

"Let us now see whether the writer in the *Ahl-i-Hadith* has done anything more reprehensible in dealing with Christ's sinfulness or sinlessness according to the law. Once more we must bear in mind that the writer is not dealing with Jesus as the Mussulmans know and venerate him, but with the 'Jesus of the Gospel.' What he does is to quote texts from the Gospels and, whether one agrees with his interpretation or not, it cannot be denied that the texts *can* be interpreted in a manner which do not do justice to so great and holy a personality. The well-known text in Matthew, 'I come not to send peace but a sword,' etc., can easily bear an interpretation wholly different from that which Christians accept, and we have no doubt that if an Indian patriot used such expressions to-day the police would have something to say to him, and the authorities of our colleges would certainly hold up the man who boasted that he had come 'to set a man against his father' to public opprobrium in the interests of discipline. Take Christ's abuse of the Pharisees and Scribes as 'an evil and adulterous generation,' and a 'generation of vipers.' We know what the Pharisees and Scribes were like in the days of Christ; but we have no Pharisees and Scribes among us now who can count on the support of officialdom when 'Young hot-heads' call them by names not half so abusive."

"Again, Christ accused the prophets who had preceded him of being thieves and robbers." The writer quotes other passages and offers a running criticism of unequal merit, and finally cites Matt. xix. 17: "And He said unto him, Why callest thou Me good? There is none good but one—that is God." So much for "Jesus of the Gospel." But what of Jesus as the writer believes Him to be?

Does he consider Him to be a disturber of peace and a man given to abuse of others, an ungrateful son or a brother without affection, the author of vain prophecies and a teacher of dissembling, fond of loving women who were not related to him, and of wine-drinking, as, according to him, the texts cited by him suggest? Let us give the reply in his own words. He concludes the peccant article with the following:

> " In short, according to the decision of the Old and New Testaments, Jesus was sinful by 'origin and according to law. If he was sinful he cannot atone for the sins of others, according to the Christian teachings. So Jesus can in no way carry away the sins of all Christians. Christian friends, give up this unbecoming and fanciful idea of Atonement, and believe in the Holy Book, which in a few but portentous words calls " Jesus, son of Mary," illustrious in this world and the world to come ' "—

Another writer of this polemic school informs us that Jesus died young, and was crucified because He was rude to the " mother who kept awake for nights that he might sleep, who many a time went without meals that he might eat, and bore trouble that he might rest in comfort." Does not the Bible say, " Honour thy father and mother, that thy days may be long," and does not Matthew tell us that " Jesus said unto her, Woman, what have I to do with you ? "

With still greater effrontery one of the pamphlets published at Lahore speaks of the marriage at Cana in Galilee and of other events in His life:

> " Jesus also insulted his mother on this occasion, and the apology that he was then under the influence of wine cannot excuse him, for on another occasion (Matt. xii. 48),

when to all appearance in a sober state, he behaved even more rudely towards her. Another miracle wrought by Jesus was that of cursing the fig tree. Pinched by hunger (a hungry God was never known before the advent of Jesus) he ran to a fig tree; but, poor hunger-bitten God, he did not know that 'the time of the figs was not yet.' Naturally enough he found not figs, but instead of cursing himself, he cursed the faultless fig tree" (Mark xi. 11–14).

Again, referring to the Gospel story of His death:

"The Jews alone showed the firmness of purpose, and, unlike the second person of the Trinity, did not swerve a hair's breadth from the path which they had chosen, keeping to their ground until they saw Jesus suspended on the cross, that the eternal decree might be fulfilled. What a pity that God could not show the same perseverance. Having first audaciously put himself forward to undergo the punishment that was destined for the whole human race, he shrank when he saw actual danger, and at last, his heart failing him, cried out, *Eli, Eli, lama sabachthani*, and prayed the Father to save him from death on the cross."

But the author of *El 'Akaid-ul-Wathaniya fi diyanati-l-Messihiya* goes to even greater length in his hatred of the Gospel story of the Crucifixion. So also did *El-Manar* in its recent articles on the genealogy of Jesus, His human origin, His relations with John, His visits to Bethany, and His drunkenness at the Last Supper. All these accusations are based by educated Moslems on the record of the four Gospels as they interpret them.

The *Islamic Review* summed it up in these words:

"He loved women who were not related to him in any way. John xi. 5, 20, 28, 29: 'Now Jesus loved Martha and her sister, and Lazarus.' He used to drink wine. Matt. xxvi. 29: 'But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.' And he made others drink. John ii. 6–10 and Matt. xix. 17: 'And he said unto him, Why callest thou me good? There is none good but one—that is God.' Here Jesus confesses that he is not sinless. In short, according to the decision of the Old and New Testaments, Jesus was sinful by nature and according to Law. If he was sinful he cannot atone for the sins of others, according to the Christian teachings. So Jesus can in no way carry away the sins of all Christians. Christian friends, give up this unbecoming and fanciful idea of Atonement, and believe in the Holy Book, which in a few but portentous words says about Jesus, son of Mary, as illustrious in this world and the world to come."

One is constantly reminded, when compelled to read these blasphemous articles by those who still call themselves Moslems, of the words of Luke in the Gospel: "And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee?" "Father, forgive them; for they know not what they do."

It is a relief to turn from all this kind of argument and bitter opposition to outspoken testimony in favour of Christ and Christianity. This is perhaps not so common, but it is even more indicative of the real situation. While some are ready to cry, "Away with Him, not this man, but Mohammed," others are hailing Christ with glad Hosannas as their ideal of character and the hope of humanity. In both cases educated Moslems are compelled to face the fact of the Christ. He is becoming more and more the centre of thought and discussion in the Moslem world. 'Ata Hussein Bey in a small volume on political economy and the history of civilisation in relation to Islam (Cairo), writes:

"The Summary of Jesus' teaching was as follows:—

"First, He taught the Jews, who were fanatically inclined against the Roman Government, the fundamental differences between the Church and the State. Secondly, He taught that their rulers and chiefs were corrupted by love of money, and therefore taught the duty of giving to the poor and not treasuring upon earth. Thirdly, He saw that the poor were greatly neglected and despised, so He naturally turned to them, mingling with them and blessing them, and so laying the foundations of the community life. Fourthly, He observed that envy was rife, and so He preached in its place the principles of gentleness and forgiveness, saying that the greatest of all sins was to allow the sun to set upon your anger against your brother. Fifthly, He saw that there was no fellowship in service nor compassion, so He commanded to His disciples mutual assistance and service without pay, saying to them: 'Whoso compelleth thee to go one mile, go with him twain.' But the most remarkable thing which our Lord Isa commanded was universal love. He did not cease to preach it and proclaim it so that He even said the whole law and the prophets are fulfilled in love, and His teaching concerning love was so strong that He commanded men to love even their enemies and those that harmed them; and this surely is a principle of life higher than all other principles, for everything is established in love, and in love and through love everything revives, and by means of love universal benevolence is completed, for man's love to his brother gives him happiness hereafter and in this world. . . . All this the well-balanced mind accepts and approves of, but the question arises, is it possible for a man to love his enemies and do good to those that hate him?"

So high are the ideals of Christ, so wonderful the impression created by His personality and His teaching, that it startles and awakens incredulity. We must incarnate the teaching of our Master to win those who ask, " Is it possible ? "

Only those who live this teaching before the eyes of the Moslems can answer the questions put by this type of educated Moslem. Not by controversy and not by argument, but by the Spirit of Love, will such be won for the Christ whose teaching they have already made their ideal.

Mr. G. Khuda Bukhsh, in his *Essays, Indian and Islamic,* says (p. 246) :

> " The prophets and reformers have been and always will be men of like passions with us, with this all-important difference—that in them the Divine spark was not suffered prematurely to die away. They felt the inward message and determined to carry it out. . . . Socrates condemned as a corrupter of youth, Jesus crucified as a setter forth of strange things, Mohammed persecuted for his religious mission . . . the world, however, only sees at rare intervals the vision—the supreme beatific vision of a Socrates, a Jesus, a Mohammed. . . . "

Not only does this writer speak of Jesus in such high terms, but he again and again quotes New Testament language with approval :

> " Is it not religion . . . which falls on dry hearts like rain, and which whispers to self-weary moribund man, 'Thou must be born again " ? " 'Sons of God,' " he writes, have the wisdom of this world as well as of the next ; the highest goal in life is to become like to God with a pure mind, and to draw near to Him and to abide in Him " (pp. 261, 262) ; and again, " The governing principles of all religions is the same. In the language of the apostle

James [*sic*]: 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.'"

"This is the burden," he says, "of all religions, and this is the burden of Islam" (pp. 20, 21). How great the distance is between the ideal Islam and the reality, we also learn from his book. Who can read the severe criticisms of this educated Moslem on the popular doctrine of Allah—more trenchant than Palgrave's famous characterisation—and his plea for the idea of a merciful Father, without realising that Christ's character and words have influenced all this new teaching?

A few years ago it was my good fortune to be at Kerbela in Turkish Arabia and to attend the funeral services of a Mujtahid who had died a martyr to Moslem fanaticism. The funeral oration, given in Arabic, was largely a panegyric in words of the New Testament, especially taken from St. Matthew, chaps. v.–vii. and Rom. xii.—all the Christian ideals of virtue were ascribed to the deceased. In the same spirit one of the nationalist daily papers in Cairo last year translated, chapter by chapter, Samuel Smiles' *Essays on Character and on Self-Help*, for its readers.

Another Cairo paper recently had a signed article by a leading Moslem of Shebin-El-Kom, protesting vigorously against the methods employed by some Moslems in buying back Christian converts; he then paid a very high tribute to the superior moral character of Christians as compared with Moslems (*Misr*, May 14th, 1914).

All this shows how the old spirit of fanaticism is disappearing, and how Moslems of the better classes are proud of their new tolerance, and many of them willing to see fair play in argument.

At the Moslem Anglo-Oriental Educational Conference held in Lucknow (December 1912) there were many happy proofs of this new attitude toward Christian missions. A reception was held for the delegates by Reid Christian College and Isabella Thoburn College, attended by two hundred Moslems. The Chairman, Major Seyyid Hassan Bilgrami, M.D., made a remarkable address praising the efforts of missionary education from the days of Carey and Marshman. He mentioned among the finest institutions for education in the whole world, the Syrian Protestant College at Beirut, and Robert College, Constantinople.

It is still more noteworthy and indicative of this new spirit of tolerance and appreciation that *El Muayyad*, the leading Moslem daily paper in Cairo and in the Moslem world, welcomed the proposal of a Cairo Christian university, and prophesied a great future for it, " although we know that the college will be established in the name of evangelism and be guided by the missionaries " (*El Muayyad*, June 7th, 1914).

Compare in contrast, on the other hand, the bitter attack on Beirut College and the evil results of Christian education that appeared in *Es-Sha'ab*, a nationalist organ of Cairo, on June 23rd, 1914.

Most educated Moslems fully understand that the old weapons of intolerance and violence have had their day, and that a new era of liberty and enlightenment has come. When a member of the Legislative Assembly in Egypt demanded at its first session that the Ministry of Education should keep watch over mission schools and prevent Christian missionaries from teaching the fundamentals of their faith to Moslem pupils, the demand was mocked and bitterly opposed, so that no action was taken.

Without, therefore, in any way understanding the new anti-Christian attitude of some educated Moslems and the Pan-Islamic efforts of others to oppose Christian missions by every modern method of attack or defence, it yet remains true that the whole situation is hopeful to the last degree. The light is breaking everywhere.

There never was so much friendliness, such willingness to discuss the question at issue, such a large attendance of Moslems at Christian schools, hospitals, public meetings, and even preaching services as there is to-day. And this is true in spite of public warnings against having dealings with Christian missionaries, or, as recently in Turkey, systematic attempts to boycott Christians commercially. The American Mission in Egypt has a committee on evangelistic work which after a careful study has just made this report :

> " At no time in the history of the Mission has there been such an urgent call for aggressive evangelism among all classes. The special religious awakening among educated Moslems in all parts of Egypt has brought upon us the twofold burden : First, how to deal with convicted and converted Moslems ; and second, how to meet the antagonistic opposition of Moslem societies. This awakening has brought about such a spirit of inquiry, with the result that an overwhelming number of Mohammedans are prepared to hear the Gospel and to study the Bible, that we find ourselves insufficient in number and equipment to deal successfully with the present situation."

What is true of Egypt is true, *mutatis mutandis*, of Turkey, Persia, India, Algeria, and Java as abundant testimony and recent missionary correspondence could show. And what does it all mean ? It means that we should press forward with all our might plans for immediate evangelisation of these educated classes. They are adrift, and the Gospel alone can give them new anchorage. They are hungry for the friendship that does not patronise and the love that can forgive. They have lost faith in the old Islam and reach out to new ideals in ethics. Who can satisfy them but Christ ? This is the missionaries' supreme opportunity. If we can win the leaders of Moslem thought now, Reformed Islam will be an open door into Christianity.

CHAPTER XV

THE MESSAGE AND THE MAN

" AND if we would read the lesson of history—not only the lesson which Islam brings, but that lesson reiterated again and again in the history of the Christian Church—we shall find the same result. All attempts to simplify the metaphysical basis of our faith in a ' unitarian ' direction have, under the test of time and life, failed. Deists and theists have come and gone. Ethics and natural theology have claimed their own and more, have had, for a time, their claims allowed and then have vanished. In many ways the Christian Church has moved; the guidance of the Spirit has not failed it. Its faith has seen many hypotheses, has been enfolded in many garments. But to the seeker in the great space that lies between Materialism and Pantheism, the presentation that still expresses most adequately the mystery behind our lives, is that in the Christian Trinity, and the words that come nearest are those of the Nicene Creed."—DUNCAN BLACK MACDONALD.

CHAPTER XV

THE MESSAGE AND THE MAN

A MISSIONARY is not only one who is sent but, one who is sent with a message. The true missionary must not only have a message, but he must be the living embodiment of that message and the incarnation of the truth which he teaches. Like an ambassador at a foreign court, he must not only carry credentials from his own government, but he must be loyal to that government and represent its ideals and ideas to those to whom he goes. The knowledge and experience of this truth make the missionary. He stands as a witness to the truth which he possesses, and proclaims it by his life as well as by his lips.

If the man who goes out to the Orient has no larger and fuller message in regard to God and His dealings with men than that already possessed by those who ardently believe the non-Christian religions, it is perfectly evident that when he comes in contact with those to whom he is sent the overflow of faith will be in the wrong direction ; and it is also clear that unless he knows by personal experience what the Truth can do in the transformation of his own character and in conquering his own temptations, he cannot help others. The man who believes neither in revelation nor inspiration and meets a Mohammedan who fully believes that God has spoken and that we have His word as our sufficient guide to being made whole, is looked upon with pity because he has no real message to give. The Hindu pundit would be able to demonstrate both the reasonableness and the necessity of a divine incarnation to the man who denied that it was possible for God to appear in the flesh, and even the Buddhist or Animist might contribute some element of religious faith to the out-and-out so-called " Christian agnostic."

There is some truth in all the non-Christian religions, and much good in many of them. No one is so ready to admit this as the man who knows from his own personal experience the full power of Christianity. He who knows the superiority of what he possesses is never afraid of comparisons, but the man without conviction has no certain standard by which to test the truth of other systems.

Christianity is the final religion, and its message—Christ Incarnate, Crucified, Risen, and Glorified—is the one thing needed to evangelise the world. Unbelief does not trouble itself by confuting any other religion than Christianity. We never hear of agnostics or sceptics writing against Mohammedanism or Buddhism with the avowed purpose of proving their falsehood. This is a remarkable tribute to the unique character of Christianity, and indirectly proves that its demands are also unique. If a man accepts Christianity, he must live according to its teachings or be accused of hypocrisy; but in other religions faith and morality are either loosely connected or utterly divorced from each other. Because Christianity claims to be the absolute religion and affirms that it is a matter of spiritual life or death whether men accept it, opponents cannot leave it alone; they know Christianity will not leave them alone. It is this unique character of the message that makes the missionary's sphere as universal as the needs of humanity.

Christians may differ among themselves in regard to the interpretation of the non-essentials, but in regard to the fundamentals of the Christian faith they are agreed. The least common denominator of the Gospel as Paul understood it is given by him in these words: "Now I make known unto you, brethren, the Gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He hath been raised on the third day according to the Scriptures." He tells the Corinthians that this Gospel is sufficient for their salvation. The man who does not hold with conviction even this simple statement of the faith surely has no message large enough and strong enough to warrant a journey to the antipodes. Nor will it profit him to have only an intellectual apprehension of these truths. He must have a vital experience of their power, or his message will be without sincerity and without spiritual result.

When the earnest seeker asks, "What is Christianity?" he has a right to an answer that, however brief, shall be definite and authoritative, and no man is qualified to attempt to answer so important a question for the seeker after truth unless he himself has tested in his own experience the principles of the faith set forth in his message. The main source of our knowledge of things spiritual is the Bible, and no man can give its central message unless he believes it true. You cannot read even the first chapter of Mark without seeing that it proclaims the superhuman character of our faith, the deity of Jesus Christ and the necessity for the Atonement. There are some things which are so fundamental that to remove them is to overthrow the whole superstructure.

The struggle is an old one. The fight has always been against the supernatural claims of Christianity. Those who are animated merely by the altruistic spirit—the very product of Christianity—even though they have a Christian heritage in Christian lands, want to accept the fruit, instead of realising that the fruit depends on the root; and this has always resulted in a weakening faith and a curtailment or adulteration of the Gospel.

"In apostolic days," said the Bishop of Liverpool at the British Student Volunteer Conference in 1908, "men advocated a Gospel without the Cross. But St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly divine Saviour, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the 'jargon of St. Paul' and would have paganised Christianity, but the Reformation brought Northern Europe back to the Scriptures and to the Christ. To-day men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw sublime self-sacrifice, but no atonement for sin; with a sepulchre from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once for all delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of the earth, Christ Incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead."

The man who thinks he can help to evangelise the world without faith in Christ and experience of His power will disappoint those who send him, and will himself regret ever having attempted to do the work of a missionary. Many blighted, disappointed lives are explained by this fact.

Throughout all the East thousands have lost faith in their old religions, and are longing for guidance, not to new doubts, but to a new faith. The spiritual hunger of men in Korea will not be satisfied by philanthropic effort for their temporal needs. The educated classes in Egypt, who have lost faith in the Koran as the very Word of God, will not find rest for their souls and help in temptation from those who have not tested the truth of the gospel of Christ and are prepared to present the living Christ with that confidence which is the result of personal knowledge of His power to enable men to live the victorious life. Men everywhere are hungering for the living Christ.

There is no one who can guide them but the man who has that thorough grip on the fundamentals of the Christian faith which comes as a result of having experienced its power.

It is strange that this should not appear axiomatic to those who are filled with philanthropic love for humanity and think that they can do good service on the foreign field. Yet there are men who think that they can help to evangelise the world without the message of the Gospel in their hearts and in their life. A missionary candidate recently wrote: "I do not feel free to force my own individual opinion on my fellow-man, nor do I think that by proselytising the heathen we benefit him. Yet," etc. Such a man has no true idea of a missionary. The missionary does not force his individual opinion on any man. His convictions are the product of his experience. His experience came when Truth made him its captive and its advocate. He has a message because he has accepted the Truth and his own life has been mastered by its power.

There are also men who think that character has little relation to creed, and that the non-Christian world will find Jesus Christ without the message of the Cross. Such an one recently wrote:

> " I should like to take the position of a medical man rather than of a missionary, as I am not only not versed along religious lines, but am primarily a medical man at heart. I believe that character is a more important consideration than mere religious belief. I attend Church, but am not a member, and am thoroughly of the 'new school' in my beliefs concerning the Christian faith."

There is nothing to prevent a man with an altruistic spirit going out to practise medicine in a non-Christian country in the same way as he practises in this country, namely, at his own charges. But it is not reasonable to expect a Mission Board, organised for the express purpose of giving a knowledge of Jesus Christ to the non-Christian world, to send him out at their expense.

A medical practitioner, teacher, or an engineer might do excellent service on the foreign field, as well as at home along philanthropic lines, although the fierce temptations of the Orient and the non-Christian atmosphere make it very hard for any one not dominated by the life of Christ and who has not tested His power to retain moral character.

The non-Christian world, however, needs not only medical skill, but the skill of reaching men's hearts with a message of hope. The only men who have worked modern miracles on the foreign field have been the men with a message.

This does not mean that the one message is not expressed in diverse ways and by every possible method. "There are diversities of gifts, but the same Spirit" uses them to the one end, that of bringing men to Christ and Christ into the lives of men. "There is only one aim before us missionaries," said Donald Fraser, after experience in the heart of Africa, to the students at the Nashville Student Volunteer Convention,—"it is the presentation of Christ to the world. I do not for a moment fancy that such an aim limits in any way the methods which we may use. Everything which elevates the social conscience, which purifies administration, which sanctifies laws—every method of that sort may become an avenue to lead to Jesus Christ. But this I say, that these things by themselves are useless; that unless these avenues lead directly to the living Christ, we are only doing a temporal work which will not last through the ages. I say, too, that if we who lead along these avenues are not to end in a maze, we must step side by side with Jesus Christ, that the people may at last reach to Him. Let me press it. The supreme end of the missionary cannot be attained by anything else than by spiritual methods, by spiritual ambitions, the elevation of the human race until it returns to God, and the face of God is again formed in man."

It was Henry Martyn who, when a Mohammedan was speaking derisively of Christ, said: "I could not endure existence if Christ were not glorified. It would be hell for me if He were always to be thus dishonoured." Raymund Lull, Robert Moffat, James Gilmour, David Livingstone, John G. Paton, James Chalmers, Grenfell of Labrador, and Grenfell of the Congo, with all the other heroes of the Cross, have been able to say with the Apostle Paul, "We preach Christ crucified." Every one of them, however diverse in call, talents, and environment, attained missionary success because they had a message and that message the Gospel, which they preached not as a theory or creed, but as their very life.

A man who has mere opinions and no convictions wrought out in his own life's experience as regards the Christ, is a man without a message. The man who expects to go out and represent Christianity in the non-Christian world must carry with him the consciousness of the power of Christ enabling him hour by hour to live the victorious life. It is the one indispensable part of the missionary's outfit and the one that convinces the other man of the truth of the message.

Some years ago a missionary was preaching in a hospital. He spoke of the love of Christ, and endeavoured to set forth its length and breadth and depth and height, using the words of the Apostle as the basis of what he was saying. He endeavoured to present the subject simply, so that it could be understood by the uneducated people, who had gathered in the waiting-room of the hospital.

At the close of the address a Moslem, unprepossessing in appearance, who had evidently not been to the hospital before, stepped forward and with Bedouin boldness exclaimed bluntly, "I understood all you told us, because I have seen that sort of a man myself."

In the conversation that followed, this man, who came from a city about a thousand miles distant, began to describe, in response to inquiries, a stranger who had come to his city and took up his residence there. The Moslem told how he had watched the stranger.

"Why," he said, "he was a strange man. When people did wrong to him, he did good to them. He looked after sick folks and prisoners, and everybody who was in trouble. He even treated negro slave boys and sick Arabs kindly. He was always good to other people. Lots of them never had such a friend as he was. He used to take long journeys in the broiling sun to help them. He seemed to think one man was as good as another. He was a friend to all kinds of people. He was just what you said."

It surprised the missionary that this rude uneducated man had recognised in the description which he had given of the love of Christ, a Christian missionary; and greater was his surprise later to find that it was his own brother who some years before had opened a mission in that city. That Mohammedan had not only heard the message of the missionary, but he had seen it exemplified in the missionary's life. What higher tribute could be paid to the daily life of one of God's servants than the fact that an ignorant Mohammedan, studying him day by day, recognised in his daily life the principles of the Gospel of Christ!

The Christian Church has established and supported the missionary enterprise to give the non-Christian world the Gospel of Christ as it has been received and interpreted by that Church. Those who do not accept the message, though they may call themselves members of a Church, have nothing to take to the mission field, and manifestly, instead of representing the Church, they *mis*-represent the Church that sends them.

All missionary Boards should not only emphasise the highest physical and intellectual qualifications of candidates for missionary work, but even more strongly insist that they be spiritually qualified. Only spiritual men are a real acquisition and reinforcement in the conduct of a spiritual enterprise. Unless the missionary's first love is his love for Christ crucified and exalted, he will lose it, grow lukewarm and finally cold, when surrounded by the atmosphere of heathenism. The real missionary spirit is the Holy Spirit. He Himself gave us the message in the Scriptures, and in the Christ enables us to interpret it to others. Not until a man's life has been transformed by the power of the message he goes to proclaim is he ready to endure the hardship and to be patient under the adversity which is sure to be his experience as a missionary. He must know that the Christian faith is a reality ; that his faith is the " substance of things hoped for, the evidence of things not seen." He believes that God has worked miracles in the past and can work miracles to-day. He knows that Christianity in its origin, history, and effect is from first to last supernatural. The man who denies its supernatural character cannot be a true missionary of the Christ, even though he go to the mission field. The missionary spirit will not abide without the missionary message. The giants in faith have been the giants in faithfulness.

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